

Digitized by the Internet Archive  
in 2022 with funding from  
University of Toronto







CA1  
Z 1  
-74M211

7

GREBER

Government  
Publications

# MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF APPLICATIONS BY EACH OF  
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A  
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS  
CROWN LANDS WITHIN THE YUKON TERRITORY AND  
THE NORTHWEST TERRITORIES; and  
(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY  
THAT MIGHT BE GRANTED ACROSS CROWN LAND  
WITHIN THE NORTHWEST TERRITORIES,  
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC  
IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION  
AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED  
PIPELINES

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Simpson, N.W.T.  
September 9, 1975

---

PROCEEDINGS AT COMMUNITY HEARINGS

---

Volume 26

347  
MB35  
Community 26

CANADIAN ARCTIC  
GAS STUDY LTD.  
OCT 28 1975  
LIBRARY



APPEARANCES:

1	Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry
2		
3	Mr. Darryl Carter	for Canadian Arctic Gas Pipeline Limited
4	Mr. A. Workman	
5	Mr. John Ellwood	for Foothills Pipe Line Ltd.
6	Mr. R. Rutherford	
7	Mr. Russell Anthony	for Canadian Arctic Resources Committee
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18	C-194 Submission by Theresa Villeneuve	2610
19	C-195 Submission by Phyllis Mahony	2611
20	C-196 Submission by Betty Hecicocke	2612
21	C-197 Submission by Gerald Antoine	2613
22	C-198 Submission by Lorraine Mahony	2614
23	C-199 Submission by Gene Laroche	2615
24	C-200 Submission by Lester Antoine	2616

347  
M835  
Community 26

CANADIAN ARCTIC  
GAS STUDY LTD.

OCT 28 1975

LIBRARY





VOLUME 26

I N D E X

Page

WITNESSES:

Chief James ANTOINE	2614
Daniel MODESTE	2629
James SANQUEZ	2631
Mrs. Violet CLI	2633
Leo NORWEGIAN	2634, 2673
Bill LAFFERTY	2636
Francois PAULLETTE	2648
Mrs. Theresa VILLENEUVE	2654
Miss Phoebe NAHANNI	2657
Miss Betty MENICOCHÉ	2663
Gerald ANTOINE	2669
Charlie CHOLO	2676
Miss Lorayne MENICOCHÉ	2676
Rene LAMOTHE	2680
Alfred NAHANNI	2712
Lester ANTOINE	2718

EXHIBITS:

C-194 Submission by Theresa Villeneuve	2656
C-195 Submission by Phoebe Nahanni	2661
C-196 Submission by Betty Menicoche	2669
C-197 Submission by Gerald Antoine	2672
C-198 Submission by Lorayne Menicoche	2680
C-199 Submission by Rene Lamothe	2712
C-200 Submission by Lester Antoine	2719





1 Fort Simpson, N.W.T.

2 September 9, 1975.

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Well, we'll  
5 call the hearing to order this afternoon, ladies and  
6 gentlemen.

7 Mr. Bonnetrouge, I understand  
8 you are going to be our interpreter today. Would you  
9 swear Mr. Bonnetrouge in as our interpreter?

10 JOACHUM BONNETROUGE, sworn as interpreter:

11 THE COMMISSIONER: Chief Antoine, I understand  
12 you and the members of the Band Council will be speak-  
13 ing this afternoon. Could we swear you in now then  
14 before we begin?

CHIEF ANTOINE, resumed:  
BAND COUNCIL, sworn:

15 THE COMMISSIONER: You might translate what I'm  
16 about to say, Mr. Bonnetrouge.

17 Ladies and gentlemen, some of  
18 you may not have been at the hearing we held in the  
19 Community Hall yesterday, so I will tell you that I  
20 am Judge Berger and we are here to consider what you  
21 have to say about the proposals that have been made to  
22 build a pipeline up the Mackenzie Valley.

23 The representatives of the  
24 pipeline companies are here today because I have invited  
25 them to come to listen to what you have to say, and so  
26 that you can ask them any questions that you want to.

27 These ladies seated here are  
28 simply recording everything that is said today, so that  
29 there will be a permanent written record of this hear-  
30 ing at LaPointe Hall today.



Chief J. Antoine

1                   These gentlemen up on the  
2 stage are with the C.B.C. and they broadcast in English  
3 and the native languages over the Northern Network each  
4 day; the other people you see over there are represen-  
5 tatives of the press from Southern Canada and they are  
6 here to listen to what you have to say as well.

7                   The hearing here therefore is  
8 to allow me to know what you think about the proposal  
9 to build a pipeline through the Mackenzie Valley.  
10 That's why I am here, to listen to you.

11  
12                   CHIEF JAMES ANTOINE, resumed:

13                   THE COMMISSIONER: Chief  
14 Antoine, if you wish to begin you may.

15                   THE WITNESS: Yes, first of  
16 all I'd like to thank you, Mr. Justice Berger, for  
17 coming here to Simpson to listen to the people, and  
18 especially to come here today to listen to the Dene,  
19 our version of how we think about the pipeline and  
20 everything else that's related to the pipeline.

21                   I'd also like to comment that  
22 we as Dene people from Simpson haven't been heard by  
23 anybody else except for the last few months, and I  
24 think this is the first and last time that a hearing of  
25 this sort is going to happen to us. So we are going  
26 to be speaking to you today about the feelings of how  
27 we feel about the pipeline and other related problems  
28 that come through the pipeline.

29                   This seems to be our one and  
30 only chance to speak out, so we'll try to tell you the





Chief J. Antoine  
A. Workman

1 best way we can about how we feel. I don't have any  
2 fancy speeches or anything like that because what I'm  
3 going to say is what's inside of me, what's inside my  
4 head and also what's inside my person, what I believe  
5 in and how I see the situation. Other members of the  
6 Band will also be speaking to you about how they feel  
7 and see a few situations.

8 To begin with, I'd like to  
9 ask the oil companies, Foothills' representative and  
10 Gas Arctic representative to explain again what they  
11 explained yesterday, this time with an interpreter.

12 THE COMMISSIONER: All right.  
13 That's a good idea. Mr. Workman, do you want to take  
14 that seat there where Mr. Jackson is sitting? There's  
15 a microphone there.

16 MR. WORKMAN: Canadian Arctic  
17 Gas has put forth a proposal to transport gas from  
18 the Arctic to the south. The gas that we are looking  
19 at is American gas that has been discovered in Alaska  
20 and Canadian gas in the delta. The American gas from  
21 Alaska would join with the Canadian gas from the delta  
22 at a point, you see on the map just south of Inuvik,  
23 the combined gases would go up the Mackenzie Valley  
24 on the east side of the Mackenzie River through a 48-  
25 inch -- that's a 4-foot diameter -- pipeline to a point  
26 just about six miles upstream of Fort Simpson, where it  
27 would cross the Mackenzie to continue down into Alberta,  
28 at which point it would be divided, part going west  
29 and part going east, and part going to the States;  
30 American gas going to the States, the Canadian gas





A. Workman

1 going to Eastern Canada.

2 Now, I'd like to make sure that  
3 everybody understands that when we talk about gas, we  
4 don't mean gasoline. It's not the gas that you put in  
5 your automobiles, in your kickers; this is a gas that's  
6 something like the air, it blows through the pipe just  
7 like the wind would blow through the pipe. It is not  
8 a liquid. I hope I'm making this clear that it's not  
9 a liquid like gasoline, it's a vapor just like the  
10 air, a vapor that burns.

11 Now the pipeline that we pro-  
12 pose to build would go through a lot of country that  
13 is frozen as permafrost. This is sort of critical  
14 material to build a pipeline in, in that if the perma-  
15 frost were to be allowed to thaw out, there could be  
16 problems with the land moving and so on, problems that  
17 I'm sure you are well aware of in your experience with  
18 permafrost. To make sure that this doesn't happen  
19 with the pipeline, the gas will be refrigerated after  
20 every station where it's compressed, every pumping  
21 station, every place where we push the gas along we  
22 will refrigerate the gas, we'll cool it so that it will  
23 not be of a temperature that will affect the permafrost.

24 The pipe carrying this gas will be  
25 buried under the ground so that when the construction is  
26 completed there will be no pipe visible except for  
27 these compressor stations which will be spaced about  
28 every 50 miles. There will be one compressor station  
29 about six miles from the other side of the river here  
30 at Fort Simpson. The rest of the line between these



1 compressor stations will be completely covered over,  
2 re-seeded, and probably would make this almost a roadway,  
3 but with vegetation growing on it.

4 When the construction is fini-  
5 shed and we start moving gas through the line, we will  
6 have a district office located in Fort Simpson which  
7 will look after the operating of the line from somewhere  
8 around Wrigley down to the 60th Parallel. This office  
9 will employ eventually about 60 or 70 people. There  
10 will be more than that initially, but after all the  
11 equipment gets working properly there will probably be  
12 65 people employed directly on the line in Fort Simpson.  
13 These will all be northerners if at all possible; we  
14 will, in fact we are at this moment through the Nortran  
15 Training Program training northerners to take over all  
16 functions in the operating of these stations and if they  
17 are not completely trained by the time it comes on-  
18 stream, training will continue so that all positions  
19 can be filled by northerners.

20 If there are any other  
21 questions regarding the Canadian Arctic Gas proposal,  
22 I'm sure there will be an opportunity later for anyone  
23 to delve into that area. In the meantime I think  
24 maybe Foothills should have an opportunity to describe  
25 their project.

26 MR. ELLWOOD: My name is John  
27 Ellwood and I am representing Foothills Pipe Lines.

28 The project which we have  
29 applied to build here would be a 42-inch pipeline  
30 running from the Mackenzie Delta to the Alberta-B.C.





J. Ellwood

1 boundary where it would connect with the existing pipe-  
2 line facilities in Alberta and British Columbia. Our  
3 proposal does not include any provision to ship gas from  
4 the American fields in Prudhoe Bay.

5 In addition to that main pipe-  
6 line to ship the delta gas to markets in Southern Canada,  
7 we have included in our proposal a series of smaller  
8 lateral lines to bring the natural gas into 11 different  
9 communities in the Mackenzie Valley and Great Slave  
10 area for use as a home heating fuel.

11 The pipeline which we have  
12 proposed is similar to what Mr. Workman has described in  
13 that it is an all-buried pipeline, the only parts that are  
14 above-ground are in the compressor station yard. There  
15 will be 17 of these compressors located along the line,  
16 they are spaced approximately 50 miles apart.

17 The gas in our pipeline would  
18 also be chilled or refrigerated to prevent melting of  
19 the permafrost in the northern sections of the line.

20 This project would require  
21 a 3-year construction schedule, the first year being  
22 involved in activities such as the opening of the gravel  
23 borrow sources, construction of some access roads,  
24 clearing of the line; the second and third years of  
25 construction would be the actual laying of the pipe in  
26 the ground.

27 We are proposing to have a  
28 major district operations office here in Fort Simpson.  
29 This office would employ 91 people on a full-time basis  
30 and those personnel would be built up over a six-year



Chief J. Antoine

period starting from when the pipeline is in operation.

As Mr. Workman mentioned, we are currently training northern people to fill these positions through the Nortran program, of which we are one of the sponsoring companies.

That is a very brief description of our project, and I'll be happy to answer any other questions you may have.

CHIEF ANTOINE : Thank you.

Now I'd like to tell you about a brief history, the Dene version of a brief history of Fort Simpson.

Before 1921 people used to live off the land along the rivers and if you go along the river you'll still see cabins, and people are still using these cabins today and this is where the people used to live. Life was hard but it was healthy and it was good and clean. There were many hardships that my forefathers encountered at that time. The people were honest, respectful of one another, and they treated each other with respect.

My people at that time were a nation. They had their own leaders, they had elders who gave direction, they had learned men who knew how to cure people, and give good directions to the people, so that they could continue living off the land.

There was game and fish, plants and berries as food to make the people grow, and life was good, and only the strong and the smart survived. I feel that my people were a nation at that time and





## Chief J. Antoine

1 today we're still saying that we're a nation. We're  
2 the Dene nation. We are the Slavey people here and we're  
3 part of this nation. I think we were a nation at the  
4 time because the country of Canada in 1921 signed a  
5 peace treaty with us, Treaty 11, and there are still  
6 old members of my Band today who were alive at that  
7 time and who are still alive today, who tell me that  
8 that first treaty was a peace treaty, and now the  
9 government is saying that the land was ceded over to the  
10 Crown as the result of the signing of the treaty.  
11 But I say that the government is lying and the govern-  
12 ment has cheated the people, and now they're stealing  
13 the land. We all feel as Dene people that this land  
14 is still our land, and since 1921 as Chief and Band  
15 Council we speak for the people, the treaty people,  
16 and a lot of the non-status and Metis, because they  
17 are our relatives, they are our brothers and our  
18 sisters. So it doesn't matter if there are 1,500  
19 in this town, the majority of the people who I think  
20 I speak for are the permanent residents of this commun-  
21 ity, not somebody who has just been here two years,  
22 three years, looking to make a fast buck and then going  
23 home.

24 The treaty was signed 54 years  
25 ago, and on the Dene side we respected and honored this  
26 treaty. That is why there are so many white people  
27 here today, because we respected and honored that treaty.  
28 But it's like a history that you never hear of or read  
29 in the history book.

30 The older members of my Band



Chief J. Antoine

are telling me that the government is cheating; they say the white man is lying and he's cheating. That is how come we're so poor. That was 54 years ago that the treaty was signed, and since that time there are more and more white people coming in; but until this last 10-15 years in my own life-span, I'm a young man, but within my own life-span I've seen a lot of changes happen in Simpson, and these changes maybe were good for the white man, but they were not good for Indian people.

Members of the white community yesterday said this town is frustrated and they had a lot of fancy words, but we feel that we're more frustrated than anybody else in this town because we've been kicked around, discriminated against, and treated -- mistreated, and as leader of my people when I speak out in this town I get personally attacked at public meetings. They don't seem to know that I'm speaking for my people.

For a long time Indian people in Simpson haven't been speaking up but since last year a few of us realized that we're going to have to start speaking up, otherwise I don't know what's going to happen to us here in Simpson.

But like I said, within the last 10-15 years things really started happening and things were really changing, and a lot of people suffered as a result of this changing, and the only people who were suffering were the Indian people because we're born here, we live here and this is where we're going to die. The invaders who are coming into the





Chief J. Antoine

town are from the south, they've got their homes down south, they've got their families down south, and they come here for two or three years, they get on the Village Council and every time us Indian people want to do something for ourselves, they expect us to run to them for their stamp of approval. I don't think it's that. By rights, since this is our land, and we still consider ourselves nations, and the Chief and Band Council is recognized officially, by rights what these white people should be doing is coming to the Chief and Band Council and telling us the things like what they're doing in town and what they hope to get out of.

When I say "the white people" I don't talk about any individuals, I'm talking about the white people in terms of representing the white society, because that's what's happening.

I've been chief for about a year, and along with my councillors we recognize that we have problems, we have hundreds and hundreds of problems as a result of what I've just explained to you. Yesterday somebody with a fancy speech had all the plans worked out for the Indian people for the pipeline, and that was a good speech but we as Indian people, we think we're smart enough and intelligent enough and we know what's going on around us now, we are becoming aware of what really the white man is all about and I don't think -- I think we could decide for ourselves how we want the future to be for ourselves, and for the young ones and the generations that are yet to come. We have to decide for ourselves as Indian



Chief J. Antoine

people to go ahead and do what we want. There's many things that have been going on, have been going on in Simpson that Indian people disapproved of, but the white people in town here just went ahead and did it, but nobody spoke out because there's too much confusion among the Indian people within the last ten years, when white man's development and progress has come in.

This development and progress to me is a white man's term, and the way I see progress and development, it's just destruction of the native people's way of life, and it's destroying us as a people. We realize all this. These are problems for Indian people to recognize and face, and deal with ourselves.

I think this is where the pipeline fits in, because I understand that the two companies are going to go ahead if they get the licence with no regard to the Dene people's request for a land settlement before pipeline. I don't want to agree with that. I think that the pipeline companies should wait and respect the wishes of the people, the wishes of us Dene people who live here on this land, and what your progress and development will bring with this pipeline is more destruction. It's going to cause a lot more problems for Indian people.

First of all, before we even accept it, we have to have a land claims, we have to have a land settlement to settle this question of who really owns the land, and to find out that the government is lying, to see if the land is really ceded over to the Crown. That is the first thing that has to happen before





## Chief J. Antoine

we even think about accepting this pipeline. I'm not worried about the money or the jobs that this pipeline is going to give because as Indian people we don't think about the money. We think about the lives of the people here because the way I see it, if this pipeline goes ahead, it's just going to destroy a lot of people, it's going to kill a lot of people indirectly, it's going to turn -- as it is it's a real problem, and I just don't think about what would happen with the pipeline. All I'm saying is I don't want the pipeline to come in here because with the highway coming in in the last 5-6 years, it has changed Simpson altogether, and a lot of problems arose out of this highway. If this pipeline comes through it's going to cause problems to be a hundredfold more. We're the people who live here and we're the people who are going to suffer. I think that my people are suffering enough without the pipeline.

Fort Simpson is a town which is about half native and half white, and it's a town that has a lot of tension, racial tension -- well, the way I see it as a leader, and the tension seems to be taken out on me every time I speak out. What I have said is really heavy words, but that's the way I feel. I'm not afraid of speaking out for my people. What I'm saying is from what members of my Band have told me, and a few older people I know are more strong in words about what's going on now, a lot of them are but the way this town is, and they have to live here, I don't think any of them would be speaking out in this tone.

But I'm not afraid of the



## Chief J. Antoine

consequences because I really feel that what's going on all around us as the native people in the north has to change. A lot of things have to change for us because for example, over the year as Chief I have tried a number of things and I found out a number of things about the government and how it works; and every time we try to do something, within the system, the white democratic system, it don't seem to work for us, as Indian people. We tried it, we tried to use it, it don't work for us.

The reason why I sound bitter is because I've experienced this, and because of my efforts I'm attacked by the non-native. We've tried the system and we're getting really frustrated. We're going to keep on trying to use the system until we get frustrated enough that we're going to try changing it. I think that's where it's directed, that's where it's going. I would stand with my brother from Good Hope that he would lay down his life for what he believes in, and I feel the same way. There's a lot of us young people who feel the same way.

This is what I wanted to say about what has gone on in the past and what is going on today; but then we also think, and I've talked with people about the future and right now the way it's going, like I said, it doesn't look too good. But then we have to think of our young people and what we're trying to do today is always with that thought in mind so that the future would be a lot better for the young people than it is for us here today.

But to build a pipeline and



## Chief J. Antoine

1 the social destruction it's going to cause among my  
2 people, and I can't agree with that pipeline. Environ-  
3 mentally too, I can't see how it's going to work, because  
4 who are better environmentalists than Indian people who  
5 have used the land all their lives? The people tell  
6 me what's going to happen in the muskeg and the river  
7 crossings, and things like this, and the power of the  
8 ice on the river, and the power of the water itself,  
9 it's strong and I don't see how environmentally it's  
10 going to be good for the environment. I just could only  
11 see it destroying the environment. I'm concerned about  
12 the environment, too, because a lot of Indian people  
13 in the Northwest Territories live off the land and if  
14 something happens that it doesn't work out according  
15 to the paper that the gas companies done immense study  
16 on, it's going to destroy the way of life, the livelihoods  
17 of a lot of people all over this north country, say if  
18 it broke about six miles from here on the river.

19 During the construction of the  
20 pipeline, too, I see it destroying a lot of things, a  
21 lot of destruction to the streams and to the environ-  
22 ment itself, and on the land; and the noise pollution  
23 which I think is going to drive the animals a lot further  
24 away from along the river. Since the highway come in  
25 there is hardly any game along the highway route, and  
26 with all this other exploration and things like that,  
27 it just drives the game away from the noise, and with  
28 these compressor stations, I understand they make a  
29 lot of noise, high-pitched noise, and this would drive  
30 the game away from the line, too. So I disagree with





## Chief J. Antoine

1 it on the environmental basis too.

2                   They say in Alaska where they're  
3 building an oil pipeline right now that conditions in the  
4 towns along the route, the social conditions are really  
5 bad. Like the prices have skyrocketed, there is one  
6 place where the kids have to go to school 24 hours a  
7 day in two shifts, and they say close to here they're going  
8 to have 3-4,000 men. That's a two or three -year job  
9 so they're going to be bringing in their families. That  
10 would increase the population by 5,000, 6,000 people, and  
11 this would be good for the business men in this town  
12 because they would make money on these people but it  
13 would not be good for the Indian people who live here,  
14 because like I said, there's a lot of problems as it is  
15 and the whole situation in this town would change, too,  
16 and this would cause a lot more problems for Indian  
17 people. It's hard for an Indian person in this town.  
18 There's a few lucky ones, lucky native people, a lot of  
19 Dene people who have some sort of education and  
20 who are holding down jobs in the white society. These  
21 are the few lucky people. But then there is the majority  
22 of them who haven't gone to school and we used to live  
23 off the land until the changes started happening, and  
24 because of that they can't go back on the land because  
25 the prices are high as it is to obtain supplies to go  
26 in the bush, and the Hudson's Bay doesn't even have some  
27 of the supplies that they used to have in the past for  
28 native people to go in the bush.

29                   So in this way the conditions  
30 are all against native people to turn back to the land.



Chief J. Antoine

1 There used to be a lot of dogs in this town, a lot of  
 2 sled dogs, and in the last few years the R.C.M.P. and  
 3 people who shoot dogs have wiped out all the sled dog  
 4 population in this town because maybe the trapper wanted  
 5 to try the wage economy and left the dogs tied up, and  
 6 get loose, and then they shoot them, they don't even put  
 7 them in the pound. I know for a fact when last year a  
 8 dog was shot in somebody's yard by the R.C.M.P. Things  
 9 like that has been going on, but as the sled dog to return  
 10 back to the land, there's hardly any left in Simpson  
 11 because of the people who were upholding the white  
 12 man's law of killing dogs.

13 As it is, the Town of Simpson  
 14 split in half of white and Dene, and the first time I think in the  
 15 history of Simpson, two weeks ago, I sat down with the  
 16 Chairman of Village Council and President of the Chamber  
 17 of Commerce and this is the first time I ever heard of  
 18 it happening at Simpson, were the leaders of the white  
 19 community, and myself as leader of treaty Indians, sit  
 20 down and really talk about working together, of co-  
 21 operating. I think it's a good idea because I think  
 22 the white people are here to stay. But then we have to  
 23 co-operate if they're going to stay, but then it's going  
 24 to have to be a mutual co-operation, I think. Before  
 25 that ever happens I think all this prejudice and discrim-  
 26 ination has to be settled by recognizing the differences  
 27 and respecting that difference, and treating each other  
 28 as equals. But then they have to understand native  
 29 people. What I'm saying here, I think, this is the first  
 30 time it's ever been brought out in public about what I've





Chief J. Antoine  
D. Modeste

said. That is all I have to say, so I thank you for listening.

The members of our Council I think are going to say a few words, and different members of the Band. Mussi.

(WITNESS ASIDE)

DANIEL MODESTE, sworn:

THE COMMISSIONER: Your name, sir?

THE WITNESS: Daniel Modeste.

THE COMMISSIONER:

Thank you. Go ahead, sir.

THE INTERPRETER:

I will talk a little bit

about the treaty and what happened at the first treaty here around Fort Simpson. I was approximately 17 years old at the time, and the treaty party landed in a scow. At the time there was no kickers, so they were using oars and paddles. We were living in tents at the time and I remembered Albert Norwegian's dad or Albert Norwegian's grandfather being invited to come down to see the treaty party. The treaty party had along an interpreter by the name of Jimmy Sibbeston, and the party said, "We want to give you money," and the old man said, "What for?"

I think if I can interpret right, he said, "We want to help you fix up your land and we'll give you things so that your life could be better." By "things" he probably meant supplies yearly.

To this day I have seen no supplies come in that is going to be of benefit to the



## D. Modeste

Indian, and to this day you don't see an Indian try to pull something like that on anybody. We see a lot of freight come down by barge, referring to N.T.C.L., Kap's Transport. You don't see any Indian name on the amount of freight that comes in, the tonnages, you don't see an Indian name written on the crate. That sort of thing you don't see an Indian do, that is trying to fool somebody else.

At the first encounter with the treaty party they wanted to give him money, but the old man, Norwegian and the old man, Antoine, refused; but after a few days they accepted the money.

Then according to Daniel Modeste, he thinks that old man Modeste and old man Antoine did not receive -- did not accept the money because they didn't understand what the treaty party was all about. But he feels and thinks that somebody else did accept treaty money, or made treaty.

The first treaty party promised a lot of things and to this day I have seen with my own two eyes the neglect or the -- there was just no help given to the Indians, and through his experiences, I guess, he saw how the government refused to help out the poor. So he's referring to the poor getting poorer, and all of this he has heard being talked about at the first treaty, and to this day he has seen a lot of promises broken when they had that first treaty.

Referring to the promises and the broken promises to this day, when is this going to end, because with my own eyes and through my experiences



D. Modeste  
J. Sanguéz

I have seen where the Indian people have been neglected because there was no help or assistance given to them by the government; and I've seen two young abled men kill themselves, actually they're dead now because they had no jobs and they didn't have anything to eat or they were very poor, so they did go to the government -- he's probably referring to a social welfare worker -- and he was told, "You're able bodied so there's nothing we can do for you," and in that sort of a way I've seen two young men kill themselves.

The white man always made money on this land and after they've made their money you don't see them, you don't hear about them any more because they're not here any more. While they are making or once they have started making money and are going good, they forget who helped them make that money, and that's forgetting the poor Indian people, I guess.

(WITNESS ASIDE)

JAMES SANGUEZ, sworn:

THE COMMISSIONER: What's your name to begin with?

THE INTERPRETER: Jimmy Sanguéz.

THE COMMISSIONER: Go ahead, sir.

THE INTERPRETER: Referring to the past and the treaties and the conditions, he says since recently with some education the younger people have begun to work and have begun to fulfil some of the needs of the Indian people. A long time ago when treat-





J. Sanchez

ies and promises were made, the white man probably destroyed the papers that were signed and in that sense it wasn't interpreted correctly to them so that they could understand, and at that time the older people since they were considered real bushmen, didn't understand the white man's theories and ways of manipulating, I guess. He says the papers that were signed and that were interpreted were probably burned, probably torn apart and burned by the treaty party at the time. But these days things are getting a little bit better, the younger ones are getting more educated and they're learning more about the white man's ways, so things recently have begun to be a little -- have begun to get a little bit better.

But we still have one difficulty because these younger people that have learned some of the white man's ways are not being listened to.

As far as the pipeline is concerned, we are worried because a lot of us still live off the land and when you talk about technology and pipeline, we don't know too much about it because we are worried about the animals, because the animals live directly off the land -- its plants, lichen, and other materials that they live off, and that sort of a way, it's sort of a cycle that the Indians live off the land and the animals live directly off the land, that is why we are worried and want protection for our land.

Referring to the pipeline river crossings, we are worried about that, too, about



J. Sanchez  
Mrs. V. Cli

the river and its magnificence and power, I guess every springtime when the ice goes, and also in the summertime when we have forest fires. What would happen if we had a big forest fire and the pipeline was only a few feet underneath it? That's all I have to say for now.

(WITNESS ASIDE)

THE COMMISSIONER: I think maybe we'll take a 10-minute adjournment and then come back. We can adjourn for ten minutes and have a cup of coffee and stretch our legs, and then we'll come back again.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT).

THE COMMISSIONER: Well, ladies and gentlemen, we'll call our hearing to order again and hear from the other members of the Council and from others.

MRS. VIOLET CLI, sworn:

THE WITNESS: My name is Violet Cli.

THE COMMISSIONER: Excuse me, Mrs. Cli.

Mr. Scott, would you see if you can persuade the children to keep the noise down? Sorry, go ahead.

THE INTERPRETER: My name is Violet Cli. I can speak English quite well but I'll address you in Slavey.

Ever since I was a child I have





Mrs. V. Cli  
L. Norwegian

1 heard many things, particularly when my grandfather spoke  
2 to us, he spoke of white man's coming and their promises  
3 and what they had said to us, and I see that they come  
4 for meetings, promise a lot of things, go back, go back  
5 to where they came from and send letters and letters,  
6 but to this day things haven't materialized yet.

7 Ever since I was a child I  
8 have travelled and learned a lot from my parents. They  
9 took us in the bush and taught us a lot of things about  
10 the land. They taught us the way to live and the way to  
11 act in the bush ways. I will say only so much for  
12 now, since I'm a bit shakey.

13 THE COMMISSIONER: Thank you.

14 Well, feel free later on to say anything you wish to.

15 (WITNESS ASIDE)

16  
17 LEO NORWEGIAN, sworn:

18 THE WITNESS: My name is Leo

19 Norwegian of Fort Simpson. All my life I live Indian,  
20 also I live like white man too; but to make my story short  
21 the worst problem of this pipeline, they want to push  
22 the pipeline through -- pipeline company I mean I should  
23 say -- and us natives, we figure this is our land.

24 As soon -- we've been discrimin-  
25 ated one another between pipeline outfit and native, but  
26 it's not us who are doing it; it's our government. As  
27 soon as we get our land settlement -- I'm not speaking  
28 very good English -- and we can go to the pipeline people  
29 and say, "Sure we build a pipeline because it's most  
30 important to somebody else in the south." I seen that.



## L. Norwegian

1 I been working on a lot of  
2 construction in my time and I know what this means to  
3 a lot of people. It's not only native, it's going to  
4 be important to everybody's benefit. But we must respect  
5 for one another between white man and native. That's  
6 the most important thing.

7 At the same time right now I  
8 got a program going, we got some money from -- who did  
9 we get money from? -- Alcoholic Education, and I was  
10 elected president to go in the bush and train at least  
11 30 kids a year to live, how to live off the land, and  
12 we got to go back. My time is running out, not only me  
13 but the people the same age as me, our time is going to  
14 run out. Like the fine ones here sitting beside me, if  
15 our time ran out we'll forget all these people, how  
16 they used to live when we were young. So what we trying  
17 to do, Jimmy Sanquez and I, we trying to go out and take  
18 a bunch of kids and show them how our old people used to  
19 live. At the same time, all discriminated between  
20 pipeline and the native, it's not that, it's the  
21 government that since 1921 what they promise us, and  
22 never was correct.

23 If I owe somebody, I'll go to  
24 him and pay my debt back; but they never did, so that's  
25 what we're waiting for. As long as they pay us our  
26 debt, what they told our grandfather, our father, our  
27 mother, our grandmother, everything is going to be happy  
28 but at the same time we got to respect for one another,  
29 that's the only thing.

30 Everybody criticizing one another



L. Norwegian  
B. Lafferty

-- they criticize Liquor Store, bar, it's not that. The people got to live with it, and we got to learn to understand one another. Many people, they criticize white man, Indian criticize white man and white man criticize Indian. But it's not that, we got to understand one another and how to live together. We've got to live together. The white man's not going to go back outside and the Indian's going to go back north. No way. We got to live together.

Thank you.

THE COMMISSIONER: Thank you, sir.

(WITNESS ASIDE)

BILL LAFFERTY, sworn:

THE WITNESS: I'm Bill

Lafferty, a member of the Territorial Council, born here at Fort Simpson, and I am presently resident here.

I have on many occasions looked upon the Inquiries and I have kept up to it, for not only political interests on behalf of the constituency which I represent, but rather for my own personal interests and for the benefit of many people who have made their homes here, have taken root, and who have re-generated themselves in the history of the Northwest Territories. I am particularly concerned about those of us who are Metis people. I am a Metis, in spite of whatever you may call me. You may refer to me as an Indian, a native, or any other thing, but let me tell you my side of the story.

I rather enjoyed what Mr. Leo





B. Lafferty

1 Norwegian had said, the brief remarks that he made; the  
2 simple fact remains that it's true, what he said, and  
3 that's all that's important.

4 I think in many instances many  
5 of us people in the north here that are reaching our  
6 middle years will honestly tell you that we did live a  
7 multi-cultural society here in the Northwest Territories,  
8 particularly here in Fort Simpson, which is the home of  
9 many of the Metis people in the Pacific Northwest, in  
10 that there were many white people that migrated here  
11 many, many years ago dating back as long as 200 years.  
12 Of course, many of these people have taken Indian wives,  
13 for domestic and biological reasons, and in most instances  
14 they didn't just take just -- as Leo pointed out and  
15 somebody else pointed out -- the weak, they picked out  
16 the better of the crop, and this is being continued today.

17 By the same token, on the other  
18 side of the coin the white men that came to this country  
19 were not the scum of the earth, as the types that come  
20 in today, but rather the hardy and good people. Many  
21 of us in this Fort Simpson area that are Metis are  
22 descendants of the inter-action of people, whether they  
23 be called French, Irish, or whatever they may be, or  
24 Slavey Indian. Of course, we have another thing that's  
25 happening today, that we are deteriorating in many  
26 ways -- socially, economically, and so on.

27 I am not speaking to you today,  
28 Mr. Berger, in my official capacity, nor for political  
29 reasons. I am merely speaking to you as an individual  
30 person who regards himself to be Metis, and who takes



## B. Lafferty

1 deep pride in the convictions of the people who I repre-  
2 sent. We have a history in the Northwest Territories  
3 that are founded in the history books of Canada. We have  
4 a way of life that is not Indian or white. We have many  
5 things about us that is unique in Canadian society.  
6 Many of us people in the Northwest Territories have  
7 given up our lives to help not only the white man but  
8 the Indian also.

9 Of course, we talk about the  
10 Half-Breed Commission of 1921 which includes the treaty  
11 Indian people. We talk about a Dene nation in reference  
12 to Indian people; but really the term "Dene" in Slavey  
13 language, as I speak it, does not mean "Indian people".  
14 It means "any human being". "Monla Dene", that means  
15 a white man.

16 Looking back at the historic  
17 side of the people, you will find that it is not only  
18 the Slavey Indian people or the people in the Northwest  
19 Territories that refer to themselves as "the people",  
20 you will find the same terms applied to all native  
21 Indian people in America, particularly those Navajo  
22 Indians who refer to themselves as Dene, the same  
23 terminology or phraseology, whichever way you put it.

24 We talk about education for  
25 native people. I for one have a reasonable education.  
26 I have attended many years of studies. I have travelled  
27 around the world, there are only about a dozen countries  
28 that I haven't seen in the world. I have worked with the  
29 Arab people, in all Arabian countries. I've been  
30 throughout Algeria right into Greece, I've known men such





## B. Lafferty

1 as Mr. Arafat who is a P.L.O leader today, and men like  
2 that, of that nature, and I am a native boy here. I can  
3 pitch my wits up against any white man that comes here  
4 and I could probably show him a thing or two, for that  
5 matter many people.

6 But I as a native person in  
7 my community am disregarded by my own people as to be  
8 inferior to the white intelligence. If there is anything  
9 that makes me angry, it's a few recent immigrants here  
10 telling us how to run our own lives. We are the people  
11 that originated here.

12 But in spite of my emotional  
13 feelings toward social conditions, I have enough  
14 experience to realize that we must work together, live  
15 together, and if we have to die together, we must. What  
16 we are really doing here is we are creating a little  
17 racial war something like Ireland. Fortunately, it's  
18 not religious, in some cases; in some instances I have  
19 my doubts.

20 Really what we are talking  
21 about is economics. It's really not a land question.  
22 Let me talk to you about my own viewpoints on the  
23 pipeline. I don't think that the pipeline is going to  
24 take too much land. I have personally guarded pipelines  
25 across the Sinai Desert and into Saudi Arabia from the  
26 City of Tripoli and Lebanon, and I have never yet to  
27 see pipelines taking any more than a few feet of land.  
28 The amount of land required for the pipeline, as I  
29 consider it, is not as much as the land required by the  
30 few farmers in this area alone.







B. Lafferty

kids who are supposedly white that are born here and their future. It would secure the kind of future development for our Community of Fort Simpson, which is in some instances called the "axle", but I look upon Simpson as being more than the axle, I look at Fort Simpson as the key to northern development.

We talk about the spin-off effects of the pipeline at Fort Simpson and other communities. Well, perhaps Simpson would benefit more from the spin-off, I don't know. I'm not an economist, I can't tell you; but I do know that if Fort Simpson grows, the surrounding communities of Fort Liard, Nahanni Butte, Trout Lake, Jean Marie River, Providence, Fort Wrigley, all these little communities will benefit from Fort Simpson's industrialization, and perhaps even further down the Mackenzie River.

Of course, we have a population increase here among the native Indian and Metis people. I am a man in my early 40's, and in my short lifetime I have seen the native population in Fort Simpson increase from a mere 100 to several hundred. All these young people today, and there are many sitting here, in the next few years will be married off and they in turn will have their families. Presently our native population in the Northwest Territories has expanded to a point where it can no longer be sustained by a trapping and hunting economy, lest we kill off all the animals; and of course, what are the ecologists going to say then? We would have to implement laws or legislate laws to keep the Indian from hunting





B. Lafferty

in order to preserve wildlife.

The social impact of the pipeline is simply, it can be controlled. Policing can be instituted here in the Northwest Territories, educational measures can be taken to educate the native people toward defending themselves and to partake in the development. I personally see a great potential in the pipeline.

The danger presently is that we have too many people coming in the north, recent arrivals who in most instances are not resident of the north but speaking on behalf of the native people, confusing much of the Indian interest.

Then the fact that environmental changes are always automatic even with a local increase in population, and we experienced this right here in Fort Simpson. We are so concerned about the environmental damages that are distant from Fort Simpson, we are not talking about Fort Simpson. Look at the damage in Fort Simpson. I have to live in this community. On a dry day I can't walk without getting home and having to wash my hair because it's so dusty. I cannot walk the streets on a rainy day without having to wear my rubber boots. I cannot take a drink down below on the river without having to be concerned about raw sewerage from Fort Simpson being pumped into the river. These are the things that are created by the local people, and these are the things that we should be contending with at home. I don't care what they do to Nahanni Mountains up here, they can rip it all down, I don't live there. I live here in Simpson. So these changes are automatic



B. Lafferty

1 and they happen here at home.

To prevent furthering this kind of damages, we should be seeking ways and means to educate our local population, and that includes the treaty Indian people, and that includes the Metis people, and that includes the white members of the community. We have one total community of Fort Simpson.

I imagine if we were to control the environmental damages in our community and surrounding, it would be difficult to say to the Band Council, "You look after the environmental damage for the Indian people, and we'll look after the ones for the whites," and then where am I going to go? I'm a Metis, I'm a member of this community, I don't know where to go. I don't want to join the white world. I don't want to join the Indian world either. Where do I go? I'm a Canadian, I'd have to go back out somewhere in the city and find myself a place where I could be comfortable.

First of all, health problems are mutual.

Secondly, the water we drink is not any different than the water white people drink.

Thirdly, if I had tuberculosis I don't think that whites get any different tuberculosis than I do.

Then we talk about social impact, drunkenness and so on that's mentioned here, I personally don't think that white drunks are any better than Indian drunks. For that matter, I don't think that an Indian drunk is any stupider than a white drunk. They're all the



B. Lafferty

same.

So with that I'll go back to the history of Fort Simpson, and many of you know me here. Many of you are my relations. I knew some of these people that are talking here when they were children in diapers and probably packed them around.

Fort Simpson, as I remember it as a teenager here going to school, and there's a couple of priests sitting back here and they'll probably tell you the same unless their records are incorrect, but I can honestly tell you in the presence of my God that there was only one treaty Indian family living in Fort Simpson. The Indian, as Leo mentioned, and the chief lived by family by family from Fort Providence right on to Fort Simpson, up the Liard River and down the Liard River between their communities. At the time I was 16 years old, Fort Simpson only had about seven or eight white families that were resident here. The rest were Army Signal staff and the R.C.M.P., and they were not very many.

The Indians came to this village in the summer months, and since they were individual people, they were not tribal people, they chose to live in their own selected areas in the community. The people from the Liard River lived out there on the flats for four miles, and the people from up the Mackenzie lived down here on the flats, in one corner of the flats, while the people from down the Mackenzie River would live along the river banks up to the mission, and that included one of the greatest chiefs we had, and it was this girl's





## B. Lafferty

grandfather, old Chief Cli, a man to this day I still respect, and people were controlled. The discipline was harsh in that if you didn't live according to the customs of the family, you were banned from the family. There was not very many jailbirds in those days. The community was predominantly Metis people. Many of them left Fort Simpson, my age group. We are spread out today, you'll find Metis people from Fort Simpson in Alberta, Saskatchewan, Manitoba, the State of Minnesota, British Columbia; name it and you'll find a Metis person from Fort Simpson -- the Plakett's, Lameur's, and many others I can name you, the McGern's, Cooper's, Whitelock's, there are many.

What happened, as I understand?

In 1954 for educational reasons the anthropologists that came to this country and the sociologists with the development of social development incited the Indian people to come in to live in the communities. That only led to the disillusionment of these people, and bewilderment to a point where they are today floundering. There is no direction.

The economy of hunting and trapping began to deteriorate in 1947 when I was still a child here in Fort Simpson. My father will tell you. My uncles will tell you, Mr. Tringle will tell you, and many others, Mr. McPherson and many others will tell you. The fur prices dropped to nil in 1947, there was nothing. 1949 it came back up, but even then people had to leave Fort Simpson to Hay River, Yellowknife, Norman Wells, wherever they could find jobs.



B. Lafferty

1 But then the native people  
2 that came from Fort Simpson, Providence and these areas to  
3 move into Hay River in the fishing industry were merged  
4 with the incoming Metis people from Northern Manitoba  
5 and Saskatchewan. The commercial fishermen flocked in  
6 there from eastern provinces, absorbing what native people  
7 we had left, and that left Fort Simpson defenceless with  
8 no foundation of any kind of economics, and it just sat.  
9 Some do-gooder came here and they were going to build  
10 an empire here, I suppose; it didn't happen.

11 Of course, with a large number  
12 of people coming in employed by the government, many of  
13 them being single, and the exploration work by the mineral  
14 interested people we found every generation of people,  
15 as I said earlier. We are not coming out with a race of  
16 Indians, but we are coming out with a real Canadian  
17 people, northerners. Many of these people have settled  
18 here to take root, and greatly to the benefit of the  
19 Indian people because they have found security in commun-  
20 ity living. At least they could get welfare, get medical  
21 care, better education for the children, and many of them  
22 have personally expressed to me they see a hope in their  
23 children.

24 Recently I've been hearing  
25 statements at different meetings in reference to the  
26 treaties, and that it is a peace treaty. I agree totally  
27 with that peace treaty. I support the treaty totally.  
28 The fact remains that that treaty is being threatened  
29 presently, not from outside but from internal forces.

30 Of course there have been many



## B. Lafferty

promises made that even I remember in my youth. I remember one time interpreting for an Indian agent here, promising the Indians what he would provide for them if they would bring their children in; but fortunately that Indian was a little too wise, he didn't bring his children in, but they were definitely promises that were never kept. Today the expectation that these promises are at a point where they are almost fulfilled is causing a lot of disturbances in our community, not a racial thing but rather hatred. Hatred not only toward the white man but hatred among ourselves, and there is a lot of hatred.

As I said earlier, I am a Metis, a native to this community and to this land, and I walk down the street being glared at by my own native cousins who asked me for my support, and how can I support somebody or something that hates me, that will not speak to me? How do I begin to understand or learn when there is no dialogue? How can I understand the white man if he doesn't talk to me? Fortunately, I have found a little courage within myself to speak honestly, truthfully, and I never speak from a prepared speech because I don't want to be accused of anyone saying that it had been prepared for me. I speak from the bottom of my heart and the top of my head, as I see things. I work the same way in legislation, and I hope that if I was able to make any contribution here, these are my personal views, it is not in the capacity of a Territorial councillor or representative person, but rather a personal viewpoint as a native person in this country, born here





B. Lafferty  
F. Paullette

at Fort Simpson, all my relatives including Leo Norwegian here who is a distant relation of mine, and many of his nephews including the chief, these people are all related to me, and I speak simply as I have found things and as I have experienced it.

I have worked with many men in this world. I have worked personally with Major General Burns, many of you heard of him, and in my official capacity in the Northwest Territories I've filled as a member of the Board of Directors of the water, and my own political position is quite strong. But these things don't mean a darn thing to me if I cannot be happy in my own environment, and that is at home in Fort Simpson. Thank you very much.

THE COMMISSIONER: Thank you, Mr. Lafferty.

(WITNESS ASIDE)

THE INTERPRETER: I guess I'll have to interpret that, eh?

THE COMMISSIONER: Well yes, I want you to interpret it as best you can. I think you took notes as you went along so try to repeat the points that Mr. Lafferty made.

(INTERPRETER COMPLIES)

FRANCOIS PAULLETTE, affirmed:

THE WITNESS: My name is Francois Paullette. I am a Dene of the Chipewyan tribe, which is part of the Dene nation in the Northwest Territories.



F. Paullette

Mr. Berger, I'd like to express my views, my opinions, my expression towards the Mackenzie Valley Pipeline hearings, and the economic development in general in the Territories.

Mr. Berger, I would like to express a brief history on the turnover and the recession of the Indian people from the past to today in the Fort Smith area where I'm originally from.

I belong to a tribe of over 200 Chipewyan. We were originally from Alberta, and back in the latter part of the '50's the Indian Affairs at that time were referred to as Indian agents. They told the chief -- at that time my father was the chief -- and told him that one day we shall move you to Fort Smith, a settlement just north of the settlement I was living in.

At that time the Indian people lived very peacefully with the land, lived off the land trapping, fishing and hunting. Each year as I grew up as a child I saw the trappers coming in from their hunting grounds and along the river as they came, they put up their tents, their teepees, and those days were really good because of the peacefulness and the respect for the land, and there were just one white person who was the Bay manager, and there were no police.

We were very proud people at that time, and then the Indian agent came back in following years telling my father and the people, "We are going to move you to Fort Smith. We are going to build you new homes there. We are going to give you jobs, and we are going to build you homes with water, sewer, so



F. Paullette

you can live a good life, white man's way of life."

So my father took that in regards that these things were going to happen, and over three years the people moved to Smith. Yeah, they give us homes -- no water, no sewer, the houses weren't finished, we had to start a new way of life which was foreign and alien to the Indian way of life.

As those years went by after the move I seen my father, my people move back into the country the first year -- the whole crew of them, back to the land, through the same route that they had to go through in Alberta again. The following year not very many people went, and it went on and on, where today no one goes back to the land. Today white man's society, his establishment, his system have corrupted the Indian people and raped them of their pride, and today they live as people call them in ghettos and living in shacks, drinking, with no pride or identity as an Indian. Today this is what's happening in the Territories.

They have stripped us of our pride, our way of life, and tried to change us in the white system which as I said, is foreign, we cannot adapt to the white system, lack of education, but nevertheless this is the white man's way of exploiting the so-called explorer, and their aggression -- and the progression of development in the Territories.

Years went by and I became the chief. I was young, and I looked back into the past and getting information and looking for why the white man did that. Today they talk of building a dam before





F. Paullette

Fort Smith on the Slave River. This the white man planned 10-20 years ahead, today they're talking of building a dam. They have conned the Indians and stripped them of their culture, tradition, and bring them into a white man's way of life; and today I do not like this, what is happening to the Indian people.

Today the white man and the government build highways, and today people talk of pipeline. If you think, very many people look -- very many white people they look, but very few see what they have done to the Indian.

I'll just give you an example. Today it's happening in the Territories. Is this the white man's pride of understanding in trying to respect the Indian's way of life, thinking? Presently today and future pipeline, I am opposed to the pipeline just for the mere fact that it's corruption for the Dene people. Today the Indian people are getting educated. Their knowledge of the white man's system, today there is -- the Dene people are claiming land in the Territories that is rightfully ours which we are part of, culturally, traditionally, and spiritually, and the government is still depriving us of our rights. In July the Dene people declared a Dene nation, and lots of white men see that as threat to their government. That is not a threat. We want to live and let live as Indian people, and as Dene, and they still don't see that.

In the past when the white man came here to this continent he saw the red man. The



F. Paullette

1 white man started taking their land. The red man fought  
2 back, he fought fierce. They called the Indian savages,  
3 pagan; and today the Indian people are standing up and  
4 speaking for their rights for which is rightfully theirs,  
5 their land, their way of life. In the newspapers, in  
6 the media we are called and we are referred to as  
7 militants, and again the white man has ignored to see.

8 I was talking, I've travelled  
9 in the south and I've met a lot of elders, native medicine  
10 people, spiritual leaders, and they speak to me in their  
11 own way, and there is one particular person, he's a  
12 spiritual leader, he talks of the white man coming to  
13 this land and how they exploited and explored and raped  
14 the Indian to extinction, and stripped them of their  
15 rights, and today the Indians are speaking for themselves  
16 and they don't want to get rid of the white man but he goes  
17 on to say, he says, "Today the only way to get rid of  
18 a white man or halt them to get rid of them is to build  
19 a big rocket ship so they can go find some other life  
20 and leave us alone."

21 But again the white man is  
22 like the mountain. He is here to stay, so we have to  
23 put up with their system; but before we can do that we  
24 are going to have to get into their system.

25 I am presently working for  
26 the Territorial Government in the Department of Economic  
27 Development, and today, three weeks ago the Territorial  
28 Government has deprived me of my rights. The philosophy  
29 of the Territorial Government is to encourage native  
30 people to work within their system, and I, I am one of



F. Paullette

those people working in that system and as I said, they have deprived me of my rights. They said I was politically involved with the native organizations. I am part of the native organizations, I'm a Dene, and I support the whole concept of what is happening today, and they turn around and they shaft me because I'm working for the people.

To keep me away from my people and to keep me under surveillance and shut me up they're going to transfer me from out of this community away from the Dene people; and they gave me another option. "You can remove yourself from the organization." Again the government has failed to keep up to what they're saying. There's a trail of broken treaties, lies, and today it's still going on. Is the white man in the government proud of their system, their establishment?

I resigned as the chief a year ago, because I couldn't handle it all the corruption, and I told myself at that time, to my friends that I won't get involved that politically; but when the government turned around and told me that, told me this a few weeks ago, that has inspired me, it has encouraged me more to be back in the political arena, to fight and speak as a Dene.

I would like to finish off by saying that the land settlement, this land claim that the Indian people are striving for in the Territories, that is a base for our economics, and a way of life for the future. Until that day that we are back and be part of that land, I do not like to see major developments as gas pipeline, oil pipelines to go ahead. In this way





F. Paullette  
T. Villeneuve

1 the Indian people can start with their land and how to  
2 control that land, the economical way, culturally,  
3 traditionally, environmentally, socially; and as I said,  
4 we speak for our rights and we are called militants.

5 Today has been a good day for  
6 a good talk. Thank you very much.

7  
8 THE COMMISSIONER: Thank you,  
9 Mr. Paullette.

10 (WITNESS ASIDE)

11 THE COMMISSIONER: I think we  
12 might stop now for supper. You're certainly next, ma'am,  
13 are you able to come back after supper? Would that be  
14 all right with you.

15 MRS. VILLENEUVE: It's not very  
16 long.

17 THE COMMISSIONER: All right,  
18 well let's go ahead. Maybe you could give us your  
19 name and be sworn in then.

20 THERESA VILLENEUVE, sworn:

21 THE WITNESS: My name is Theresa  
22 Villeneuve and I was born in Nahannie Butte, and as far  
23 as I remember even so I was just a little kid, I remember  
24 we use to travel in the mountains all winter long and  
25 dad was a smart man, and lucky in hunting and trapping.  
26 At that time we never see can meat like Prem or vegetable  
27 soup. We only live on dry meat, rabbits, wild chicken.  
28 I remember we even stayed in Rabbitkettle, oh, maybe  
29 a few weeks. I cannot show you on the map where we been



Mrs. T. Villeneuve

but if we were travelling on the land I could show you where we went. Anyway just before spring I think in March, we start moving back to Nahanni Butte, and when we get back to Nahanni Butte my dad use to come to Fort Simpson to sell his fur, that is the only time we get our supplies from the white people. Us young children we use to travel with our parents. Dad use to take us around on dog teams and in the summertime we never even come to town because when we were in Nahanni Butte there was somebody running a little store. Somebody by the name of Jack Lafleur, that's where we use to get our supplies from.

But then in 1940 my dad took sick and my brother-in-law, my mom and all of us kids took him to town by Liard River. My dad then passed away in St. Margaret Hospital. Then the mission sent us to the Providence School, that's where I learned to read and write.

Two years later my father died, my mom passed away. So six to 14 years of age I've been in school at that time. At that time there was no formal education but I still learned a little.

Another thing, from 1965 people here in Simpson were doing very good in their hunting and fishing trips. It was so nice to see people going up the river -- 10 to 15 boats going up the river on fishing trips. That's on weekends, but then in 1968 since the Liquor Store and highway opened, the native people seemed to have lost their interest in hunting and fishing.

I'm not talking about only other



T. Villeneuve

people, I'm also talking about myself. Anyway in 1968 just a few Indian people had boats because most of the Dene people sold their kickers and boats for booze.

Since 1968 things have been happening too fast, and people cannot put up with them. The Dene people are not involved in what things are happening. They have never helped in planning for future development, such as the Village Council, because Dene don't think like the white man. That's it.

THE COMMISSIONER: Thank you very much. After your statement has been translated, would you let us keep it so that it can be marked as an exhibit and form a part of the record?

A O.K.

THE COMMISSIONER: Thank you very much.

(SUBMISSION BY THERESA VILLENEUVE MARKED EXHIBIT C-194)

(WITNESS ASIDE)

THE COMMISSIONER: We've had a very worthwhile afternoon, and I think that everybody would like to have something to eat, so we'll stop now and come back at eight o'clock tonight. I invite you all to come back then and we'll hear from the others who wish to speak.

(PROCEEDINGS ADJOURNED TO 8 P.M.)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, we'll call the hearing to order this evening, to give those who wish to speak an opportunity





P. Nahanni

1 to do so.

3 PHOEBE NAHANNI, resumed:

4 THE COMMISSIONER: I should say  
that Phoebe Nahanni was sworn at the hearing at Nahanni  
6 Butte so she doesn't have to be sworn again.

7 THE WITNESS: First of all I  
8 would like to make a verbal presentation and then  
9 afterwards explain the map which is behind you. O.K.?

10 THE COMMISSIONER: Yes, that's  
11 O.K.

12 THE WITNESS: I would like to  
13 begin with a statement of support to the Chief and  
14 Band Councillors as leaders of the Fort Simpson Band,  
I'm a member of this Band. This Band is one of the  
foundation of the Dene nation. It is also one of the  
17 foundation of the Indian Brotherhood of the Northwest  
18 Territories, and I am employed by this organization.

19 THE COMMISSIONER: Excuse me a  
20 minute. I can hear what is being said, notwithstanding  
21 the children playing outside. Do you want to --

22 PROF. JACKSON: Shut them up?  
THE COMMISSIONER: Well do what ever  
it is that might --

23 THE WITNESS: As Chief Jim Antoine said,  
24 we may not have a chance to speak our mind like this  
25 again, so I would like to inject a bit of my experiences  
26 in this so-called progress.

27 When I was born, my parents  
28 were living in Jean Marie Community. Then my mother  
29 passed away and my sister and I were sent to a Convent  
30 School in Fort Providence. I was four years old at the



P. Nahanni

time. I was with a group of girls from down the Mackenzie River. We were indoctrinated with the Roman Catholic religion; and it left a deep scar in my thinking for a long, long time. I spent six years, six winters with only two months of the year at Simpson with my dad and my relatives. During these six years I remember some of the nuns for what they did and what they said to us. One of their sayings was that those people, referring to the Dene in Providence like me, outside the convent fence were poor people, and that we wouldn't want to be like them. I wondered about that for a long, long time.

Then I went to other schools in Fort Smith and in Yellowknife, where there were many white people. In Yellowknife I met many students from down the river as well, and these years were fun, but there were also many serious moments. I rebelled against what I called at the time autocratic condescending supervision. It was stifling. This realization has since left me with a very dim view of education. Some girls they might have had their own reasons, I remember some of them ran away just so they could be sent home. I was going to fight it out.

Now I look back only to analyze all that I've experienced, and I can see a continuity in this conspiracy, as I call it, to destroy us Dene, to destroy what we do and what we believe, our values. To me the monla education system in more than one way is a dead-end street. It creates dependency, it is unscrupulous, particularly when it comes in the form of



P. Nahanni

1 competition. I had to experience an internal revolu-  
2 tion to take myself out of it, if you know what I mean,  
3 to examine it from a distance.

4 My involvement in the movement  
5 began about ten years ago when I had more energy and I  
6 was restless with ignorant monla. The way some indivi-  
7 duals spoke to us yesterday made me cringe. The use of  
8 phrases such as "alcohol culture, idleness, and  
9 punctuality, moping over brew, little employment" are  
10 negative, superficial, and quickly drawn conclusions.  
11 That kind of talk sets back mutual understanding between  
12 Dene and monla by ten years. Ugly remarks like this  
13 has driven many creative people away from Fort Simpson.

14 But the time has come and nahin,  
15 us Dene know it is time to speak because the so-called  
16 progress and proposed developments have gone too far for  
17 some of us Dene to understand and to tolerate.

18 We have to put a stop to this  
19 destruction of our people. The monla thinking is a  
20 sinking ship, it is a paper ship, it may be colorful  
21 and elaborate, but it is only paper like their money.

22 The monla education has been a  
23 failure in preparing students for responsibility and real  
24 positive economic political change.

25 The monla technology has  
26 demonstrated its absolute disregard for values, personal,  
27 social, and natural.

28 The monla economics is motivated  
29 by profit at the expense of the consumer. IN Simpson  
30 half the population of consumers are Dene.





P. Nahanni

We can and we have shown that we can play along with the monla ways in his politics and his economics. But for many of us it has gone too far, particularly on the very subject of a proposed Mackenzie Valley Pipeline. If the pipeline is constructed, it will be to the destruction of the Dene ways, the values, the culture. It is unrealistic to think that our culture will survive after we have seen and have heard what the Alaskan natives are experiencing. There is no way I can reconcile a pipeline development to determine my future activities, nor my children's.

I agree that land claims must be settled and I agree with some of those who have said yesterday that there must be lead time. A lot of people would like to know what constitutes a land settlement. In this hearing it is not within this hearing to say what will constitute a land settlement because that is still being worked out.

In regards to the pipeline again, I have heard notable people say that Canadian gas is not needed now. There is no need for delta gas, and there is no proof of sufficient reserve of gas. The best offer to Canadian consumers was made in August by the Alberta Government which agreed to make its reserves available, leaving us off the hook for ten years. If the pipeline goes ahead it will not -- it will only go ahead for the satisfaction of Americans at the expense of the Canadian people, and certainly the people in the Northwest Territories; and this to me will be criminal. That's my submission.



P. Nahanni

THE COMMISSIONER : Thank you.

I wonder if we could have that written statement after it's been translated.

(SUBMISSION BY PHOEBE NAHANNI MARKED EXHIBIT C-195)

THE WITNESS: The map you see on the wall there is one of the sets of maps that represents five trappers. It is very incomplete. The interviewing conditions in Simpson was such that it was very difficult to interview anyone extensively because the trappers were either not here or they were here and they had just left. There was a lot of problems.

But so far we have a total of 20 incomplete interviews. There was, from what the field workers have estimated, about 90 trappers, those who trap, who used to trap, those who trap now in Simpson and Jean Marie. This map shows the trapline routes and the travel routes -- it doesn't show all the trapline routes but it shows the main travelling routes either by dog team, by plane, or car, vehicle, skidoo. It is incomplete insofar as it also doesn't show the permanent and the temporary camps, and also the fur-bearing animals that were trapped, the fish lakes, and the large mammals that were hunted. It doesn't show the seasons when these routes were used, and I would like to present a more complete map later on in the hearing. I'm not sure when, but it will be done.

Q All right. I take it this is Simpson and Jean Marie, is it?

A Yes, that's correct.



P. Nahanni

1 I could point out the major land marks.

2 Q Go ahead.

3 A This is where Nahanni  
4 Butte is situated. Those who live here know where the  
5 places are. For those who don't live here, Trout Lake  
6 Community is situated here. Fort Liard. Nahanni Butte.  
7 Fisherman's Lake. Sibbeston Lake. Antoine Lake. Simpson,  
8 and further up there is Wrigley, way up there the little  
9 black dot at the top. This is Jean Marie. Mills Lake  
10 and then Providence is further up the mouth of the  
11 Great Slave, and the Horn Mountain or the Horn Plateau  
12 -- that area is known to have a lot of fur-bearing  
13 animals. Bolmer Lake, the big lake that's right up there,  
14 and Little Doctor, Cli Lake. This is the South Nahanni  
15 River, and the trappers, the travel routes of the  
16 trappers from Trout Lake and Liard overlap in this  
17 area, and it overlaps with the Simpson in this area,  
18 overlaps the Trout Lake trappers' routes overlaps with  
19 the people from Kakisa. Over there the Dene from Rae, Lac LeMarte  
20 and Rae lakes go in this area. The Dene from Wrigley go on both sides  
21 of the river. The Dene from Franklin go pretty far south,  
22 that's Keller Lake way on top of there, and their area  
23 overlaps with the Dogrib nation as well.

24 Does that give enough informa-  
25 tion?

26 THE COMMISSIONER: That's fine.  
27 What can you do with that, Mr. Interpreter?

28 MR. BONNETROUGE: Could you try and  
29 explain a little bit?

(WITNESS INTERPRETS IN NATIVE LANGUAGE)





B. Menicoche

(WITNESS ASIDE)

BETTY MENICOCHÉ, resumed:

THE WITNESS: Mr. Berger, I'm Betty Menicoche. I'm also of the Fort Simpson Band. I'll begin with my strong support and belief in the land claim settlement before a pipeline.

Mr. Berger, we are regarding the pipeline application with as much importance as our forefathers did at the signing of the peace treaty in 1921. Dene people who witnessed that event relate that our people signed the treaty on the agreement that the treaty will be good as long as the sun rises in the east and goes down in the west; and as long as the Mackenzie River flows south to north.

As an analogy, the Mackenzie River will reverse its flow once this pipe is laid and gas and oil begins flowing south. Then the treaty of 1921 will no longer be valid. That's in my eyes.

Therefore your Inquiry into the Mackenzie Valley Pipeline applications should be of equal importance as the 1921 treaty.

I have learned through 15 years of education that Canada has a democratic system -- has a democratic government, that democracy is government for the people, by the people, and for all the people. Also that we all have a freedom of speech. But by experience I learned that democracy is really government by and for the rich and selected few, with the excuse of it being for all the people. Is this theory of democracy really practiced?



B. Menicoche

All we ask for is a share of this democratic system through control over our lives and land through what we call the Dene nation concept.

It is with the intellectual skills we have acquired through our years of education that have helped us voice our opinions and experiences in view of the pipeline.

At this point in time we are not prepared to handle any large construction event. We are not saying we don't want to be involved in an economic base or development.

Fort Simpson has been frequently used by other communities as an example of what they don't want to become.

That statement always puzzled me. After closely reviewing my past life and experience to date I now understand what they really mean by this, because I have been raised here and will probably die here.

We now have social and economic problems that are the direct results of the changes from a traditional and cultural way of life to one of an economic base of life.

The transition into a new life-style, new types of housing, a foreign method of education, and a different government system caused the very breakdown of the Dene people in Fort Simpson. To ease the breakdown, heavy drinking and alcohol abuse has become a part of life in Simpson. Breakdown of the traditional family unit -- once that occurred there was an increase in juvenile delinquency, social and moral degradation



Miss B. Menicoche

1 of all our people -- from the drinking abuse of children  
2 as young as 10 to adults receiving Old Age Pension,  
3 increase in child welfare. Finally there was a time when  
4 our people, when they had no interest in their own survival  
5 through controlling themselves.

6 Mr. Berger, that was only a  
7 short time ago, about at least within the last five  
8 years, about five years ago. It is through a restoration  
9 of our Chief and Band Council that we have been  
10 able to isolate our problems, and are just beginning to  
11 take a stand for our rights.

12 Judge Berger, I am now going to  
13 tell you a personal story of a once proud Dene family  
14 that survived and experienced the changes of Fort Simpson  
15 for 22 years, until five years ago.

16 I am using my own personal  
17 story as an example of what other people in other communities  
18 mean when they say, "We don't want to become  
19 another Fort Simpson."

20 It begins with my parents  
21 who were both raised in the traditional way of life, and  
22 schooled in the ways of the land, and with very minimal  
23 education. After some time on the land they moved and  
24 settled in Simpson with life based on earning a wage.  
25 My father built our home first by himself, then fed and  
26 clothed the family through working. He also supplemented  
27 our food through hunting, fishing and trapping when  
28 there was no work in Simpson.

29 I recall my mother doing house  
30 chores and sewing handicrafts for white residents to





B. Menicoche

supplement my father's minimal earnings, and it was beginning to be hard to survive in the town.

Yes, there were times when we did receive rations, as welfare was called then, from the Indian agents.

I recall going to day school while other friends and relatives went away to convents for schooling in Providence.

By 1963, after the flood in Fort Simpson, and the relocation of Indian people from the flats to the site now where the people are living at, life had become harder. So my parents decided to go back to the old way of life, a life of trapping, hunting. My parents did that from 1963 to '70, a total of seven years.

They went in early September and came out two times for Christmas and Easter, and returned to town in June. These were the only times my brothers and sisters saw my parents. The sad part of this seven years' experience is that the main theme was money, to make money to survive in the Town of Simpson from June to September. The other price to pay was the breakup of a home, because all during those years six children of seven children of our family were raised in hostels and attended school for seven years, with only summer months left with your parents, to understand your parents, to get to know the ways of your parents.

Seven summer vacations with parents that never found time for their children because they were again too busy earning a wage economy to survive



B. Menicoche

the summer and make enough money to buy the winter's trapping supplies.

Mr. Berger, I am not knocking the education system, as I realize we benefitted and it is now useful to our very existence today. The point is that this transition caused a strain on family units. There were countless other native families that experienced a similar experience.

By the time I completed High School in 1967 I wanted to go out with my parents in the bush, but was told it was a hard way of life. My desire then was to learn, but again wasn't given the opportunity, as one did listen to parents' decision then. However, my parents did instill a love for the land and river through frequent weekend trips up the Mackenzie and fishing and berry picking.

By 1970 things in Simpson had reached a point of social disorder and ultimately a breakdown in a cultural value system. The scene in Simpson for natives was one of excitement, and one way they began enjoying this fun was through alcohol, and a beginning misuse through misunderstanding. I know because I myself experienced it, and it took approximately five years to overcome these bad experiences. It has been since 1970 that I found the breakdown -- it was since 1970 that I found the breakdown of our family as the result of alcohol, stress and strain created by this need to achieve through an economic base, a wage economy.

Judge Berger, it was



B. Menicoche

1 at this time that my family experienced this biggest  
- social disaster. Some of my brothers and sisters have  
not quite overcome the experience today, and that was the  
4 ultimate breakdown of my mother, she who kept our family  
going despite the thin threads of the family.

The strain of trying to tie  
two ways of life into one another was too much to bear,  
and the medical cry for help by my mother fell on deaf  
ears because no one else could hear her, as they, too,  
were caught right in the middle of the breakdown. All the  
frustrations and the difficulty of coping with this  
transition is easily remedied by the bottle. That was  
the final breakdown of a once solid family. When my  
mother could no longer cope, she turned to alcohol, but  
to an excess. As a result she took her frustration out  
on people here in town -- took her frustrations out,  
and people here in town labelled her crazy. But my  
mother is not crazy when she did all those things then  
five years ago. She realized what was happening to the  
Dene people.

When I look at her experiences  
and at what I now know and experience through the  
Brotherhood movement, and our Chief and Band Council,  
I realize this, women experience the very things that  
the native people through native organizations now have  
to deal with, and this is the housing situation and the  
inadequacies of it. The moral and social degradation  
of our people, young and old, only accelerated more  
by the use and abuse of alcohol, the strain towards a  
life-style based on the wage economy when so few are





Miss B. Menocoché  
G. Antoine

qualified for jobs and wage-earning. All this further -- all this is further ridiculed by the backlash of misunderstanding of the few white citizens.

We have been accused of being young radical Indians, only repeating what left-wing people -- only repeating ideas of left-wing people. These are just a few examples of what has occurred in Simpson. Further social and economic injustices will be experienced if the pipeline goes through.

Tell me, is it wrong to begin standing on two feet and vocalizing what you yourself and your people have truly experienced? Is that not a democratic system of doing things? Is it wrong to not want the pipeline because you understand and look at this enormous project through two views -- that as a Dene concerned for the land, and for the people, and as a white through an intellectual wisdom?

That's all I have to say.

THE COMMISSIONER: Thank you very much. Could we have your written statement so it can be marked as an exhibit, please?

(SUBMISSION BY BETTY MENICOCHÉ MARKED EXHIBIT C-196)

(WITNESS ASIDE)

GERALD ANTOINE, sworn:

THE WITNESS: Mr. Berger, fellow residents and visitors, I am Gerald Antoine, one of two fortunate natives from the Northwest Territories to attend one of the three United World Colleges, the Lester B. Pearson College of the Pacific.



G. Antoine

This college is located 20 miles west of Victoria on Vancouver Island. Besides the two of us, there are students from 35 different countries attending also. Last year there were 100 students enrolled, and this year they're hoping to be 100 students.

The concept of the college is not to think only of oneself, but of others; to share one's abilities and wisdoms in order to depend upon one another. We have to understand each other's abilities and also our own weaknesses. We have to consider that the other person also talks, breathes, etc., and accept him or her as a human being, not to be called in a vulgar language, because each of us is a part of the whole world.

The first day when the students were together we were all friends; but I predict that if we do not cure our defects, we are going to graduate as groups of friends from the college, and not as the whole group as planned, stepping in the world ready to bring peace and unity to all. This concept that is being taught by the college is a concept that is known to the Dene people.

Before the invasion of our European neighbors, we, the Dene, lived in harmony with our surroundings, trust everything, happy and contented we were sharing everything, distributing the meat from the hunting, in fact we still do. We were neither rich nor poor, prejudiced nor ignorant. We gave each other freedom, which gives equality. Therefore we were not then striving for high ideals.



G. Antoine

1 Then came the invasion with skins  
2 of paler color than ours, bringing the many diseases  
3 that destroyed a lot of Dene people. In my native  
4 language we called the people with the disease "melah".

5 As time went on it gradually  
6 changed to the word "monla", now used as the name of all  
7 white men. It seems that we are -- it seems that they  
8 are destroying what they really don't know, even them-  
9 self. So I must assume that they don't know themselves.

10 They say that they do, but do  
11 they really? They destroy not only themselves but the  
12 things around them.

13 I think this question should  
14 be directed to the companies. Is there already the  
15 lack of gas and oil in Canada, enough to give blood for  
16 it? If not, then please consider the lives of the Dene  
17 and Inuit people that are already in this disastrous  
18 situation, the exposure to another culture or society.

19 Since you already have a notion  
20 that there is some indication of gas in the Arctic,  
21 continue on your surveying but please don't push us, there  
22 is time for everything. The time of the siphoning  
23 of the natural resources of the north has not come yet.  
24 Why? Because the people that are beside or along the  
25 route towards it have problems that you do not consider  
26 your responsibility or your wrong-doings. We, the people,  
27 are confused. Is that why you figure to push the pipeline  
28 down our throats?

29 As I have said before, there's  
30 time for everything. It is time the southerners, the





G. Antoine

business men, the companies to hear the voice of the Dene people. You may have destroyed smaller aboriginal nations but now I think that you have bitten more than you can chew. I have a lot of questions in mind and I would like to share them with you people, so please for your own good think it over. I repeat again, for your own good think it over.

Will you people ever put concern for your neighbor ahead of your selfish desires? Can we stop looking to government, schools and other organizations to create a better life and begin with ourselves? Can we practice kindness first to one person, and then two, and then three, then four and so on? Can you put ideas and thoughts and love ahead of material gain? Is there anything more important than living in harmony with people, nature, and your God? Do we take time to truly care about each person we meet?

In present society, can we keep a hand on the hammer and the saw, the plow and the spinning wheel? As a native of this land, I respect you due to the fact of your background, as a lawyer and a judge. I thank you for coming and being the one to hear our opinions and views. Thank you. Mussi.

THE COMMISSIONER: Thank you, Mr. Antoine. May I have your written statement, please, so that it can be marked as an exhibit? Thank you, Mr. Antoine.

(SUBMISSION BY GERALD ANTOINE MARKED EXHIBIT C-197)

(WITNESS ASIDE)



## L. Norwegian

LEO NORWEGIAN, resumed:

THE WITNESS: Mr. Berger, I thank you for being present with us tonight. All the people that gave you their view -- I got different feeling. In some way somehow we've got to get along with each other, between the white and native. We must understand, some way we have to meet each other. We only have one country. I, Leo Norwegian, of Fort Simpson, I'll say and I'll repeat my word again, how come we don't get along? There must be a way. We got to find a way of doing it. We are only one Canadian who must meet each other, but I hear the word time after time, they say, "Native," "Metis", and "white". Where are we going to go? We've got to get along. Maybe I'm going to make a lot of bad friend tonight, but that's the way of my views.

We got to meet each other, we got to work together with our government. I repeat my words again once more, between the pipeline people and native, we're discriminating each other. We shouldn't do that. We should get along and do away -- you know, we're native, we should know that where our country should be harmed and pipeline people should get along with us, and our government, the land settlement, I repeat that once more, why? They owe us money. They stole our land. We got to settle that first, and then pipeline people and I -- by "I" I say Indian -- we be happy and O.K., pipeline people, you make us a deal, O.K., Indian make a deal, O.K., I think we be very happy.

Another thing. Discriminated about white man bring liquor into our country, it's up



L. Norwegian

1 to us, if we want to drink we'll drink; if we want to  
2 kill ourselves, O.K. But we must know how much we take,  
3 how we do it, and develop a people -- they know how to  
4 use their liquor, we could do that, too. Not me, I'd  
5 probably kill myself; but in the future, kids, we got to  
6 learn how to use our liquor and a lot of people figure,  
7 "Well, O.K., white man bring the liquor here and all  
8 Indians want to die." It's not that. We got to learn  
9 how to live with civilization.

10 White people, they're not going  
11 to go back where they come from. We got to learn how  
12 to live together. Where are we going to go? We're not  
13 going to go back in the bush. We've got to live off the  
14 land, live like white man or -- all the way.

15 My friend here, he want to go  
16 back in the bush. He wants to learn kids how to live in  
17 the bush. That's what we plan on doing, and what I  
18 heard from the kids, my chief and all these people in  
19 the audience, maybe they disagree with me but we got to  
20 learn how to live with one another.

21 The pipeline people, they want  
22 to put a pipeline in. Sure, no problem. But us Indians,  
23 we want our lands settled now, not tomorrow. Now, not  
24 tomorrow, and then we'll talk to the pipeline people, sure,  
25 after that Mr. White Man, you want to put your pipeline  
26 sure, we'll come and shake hands with you. That's the  
27 way my feeling. I don't know about all these people  
28 behind me, but that's the way it should be. There's  
29 only one way. Pipeline people, they want to put the  
30 pipeline ahead, southern people they want the pipeline,





## L. Norwegian

1 they want some gas, but what we want, we want our land  
2 settled first. Government stole our land, eh? We  
3 want to get paid for it, not tomorrow, now. The majority  
4 of people maybe they don't agree with me, but that's the  
5 way my own feeling. Pipeline people over here, me over  
6 here, and government right in the middle. Something is  
7 stopping us to make agreement. I want they make agree-  
8 ment. I repeat my word again, if I owe him \$2., I'll pay  
9 him; but we think if government stole our land, we want  
10 to get paid for it first. We want to get paid first  
11 before we make a deal with these people like him. I  
12 know he got a lot of money to go south, but -- right?  
13 I'm a bad man, you know, right?

14 But me, I want to get  
15 paid first. How's that, before you come across my land.  
16 Supposing now you got a piece of land, eh, I'm not  
17 letting nobody go put a road through it, eh? I think  
18 it's my land, even I don't use it, because it belong to  
19 me, eh? I'm not going to let him walk across my property  
20 and put a road through, eh? That's the way we feel.

21 I'm not treaty, I'm native.  
22 But I speak for every Indian in the Northwest Territories.  
23 I don't want to break your heart, and I don't want to  
24 break his heart either. That's about all I can say.  
25 Good night.

26 THE COMMISSIONER: Thank you  
27 very much, Mr. Norwegian.

28 I think you can summarize that.

29 (INTERPRETER COMPLIES)

(WITNESS ASIDE)



C. Cholo  
L. Menicoche

CHARLIE CHOLO, sworn:

THE COMMISSIONER: Could you  
give us the witness' name to begin with?

THE INTERPRETER: Charlie Cholo,  
C-H-O-L-O.

He says I've been around when  
the first treaties were signed and given out in 1921,  
and ever since that date I have taken note of everything  
that has happened, and is happening, even at the proceed-  
ings today and yesterday. I was born here at Fort  
Simpson and this is my home, this is my native home.

To this day I have noticed that  
promises have not been followed. Nobody keeps their word  
any more. Where do we go from here? Mistrust has been  
brought in by the white man, and repeating, nobody keeps  
their word any more.

THE WITNESS: I'm not afraid  
to talk to anybody in this town, in this house here.  
There's a lot of things that they've been doing, they  
don't keep their promise and that's what I hate, and  
that's all I've got to say.

THE COMMISSIONER: Thank you  
very much, Mr. Cholo.

Do you want to translate the last few  
sentences into Slavey?

(INTERPRETER COMPLIES)

(WITNESS ASIDE)

THE COMMISSIONER: Just wait a  
moment, Miss.

LORAYNE MENICOCHÉ, sworn:

THE WITNESS: Miss Lorayne



L. Menicoche

Menicoche and I'm from Fort Simpson. I just wanted to say a few things here.

When I was taught in school that all people were equal in this democratic society, but when I left school I realized that the Dene people weren't really all equal with the white people. I found out that they were poorer and things like this, but then I didn't realize it then. I got into a circle where I went drinking every night, going on parties, and things like this; but just recently that's when I started getting involved in what was happening to my people.

Before, all I cared for was about the fun part and not what was happening to my people; but then I started opening my eyes and looking around me, and finding out the conditions about what my people are in. I really realized how poor my people were, and there were no doors of opportunity open to them, even though the white people say they are open. I know it isn't because we all know that.

Then the white people came up here and they are always talking for the people, as if the people themselves told them what to say.

What they said was their own idea even if the people wanted something different.

I wanted to say something about what I have written here.

A little over five years ago the government set up a Village Council in Fort Simpson. The positions were filled by the white transients who





## L. Menicoche

1 have been here for about two or three years. They have  
2 said that the Village Council represents all the people  
3 of Fort Simpson, but the way I see it, the Village Council  
4 is for the white people and the Band Council is the  
5 representative of the Dene people. At different public  
6 meetings the white people are always jumping up and say-  
7 ing that the Village Council is the representative of all  
8 the people. They say this, but this is not what the Dene  
9 think. The Village Council is for the white people who  
10 have moved here for just a little while. In Fort Simpson  
11 there are all these small committees which have all the same  
12 people from that one little group on the committees, they  
13 are on these committees to help one another and yet they  
14 say that they would help a Dene start up a business,  
15 which we all know is bull shit.

16 When a Dene wants to set up a  
17 business, the government always steps in like the parental  
18 figure that they have always been, and therefore in the  
19 long run the business doesn't get anywhere. The Village  
20 Council has people in positions who want to get themsel-  
21 ves all set up in businesses, therefore they all help  
22 one another with money and getting land to start their  
23 businesses on.

24 There has been very hard times  
25 for the Dene ever since the white man came here. When  
26 we finally speak up about the things that have happened  
27 to us, they call us militant. We have never publicized  
28 what has been happening to us, but over the past few  
29 years we finally are speaking up and they don't like the  
30 truth being exposed, so they try their best to cut us down.



## L. Menicoche

1 They want to remain the parental figure that they have  
2 always been ever since they moved here, and took over  
3 our land. But now we have finally spoken up and we  
4 want to start on our own, but they will not let us go.  
5 They keep imposing their values on us. I am not trying  
6 to say that some of it hasn't rubbed off on us.

7 The white people who have come  
8 up here and consider themselves superiors over the Dene  
9 people are nobody in the white society down south--  
10 probably the social rejects. They come up here and  
11 figure that they could rule over us and make decisions  
12 on our lives. On top of everything else, they call us  
13 drunks and alcoholics. We may be heavy drinkers, but  
14 they are the alcoholics. They can't and won't face  
15 the truth, and it is a lot easier for them to take out  
16 their frustrations on the Dene people. The people are  
17 very poor in Simpson, they have poor jobs, poor housing  
18 without running water and other facilities that the  
19 white people have in their homes. Also we are not being  
20 paid for living in the north. If the pipeline is built,  
21 what is going to happen to us? We will be worse off  
22 than we are now. What I am saying is, what is the  
23 Dene people going to benefit from this pipeline? We  
24 will get nothing from it. It will be the government and we  
25 will be given the scraps as we have always been getting.  
26 The welfare, which everyone knows about, to me welfare  
27 is just a small payment back to the Dene for the re-  
28 sources which they have taken from our land -- the gold,  
29 oil, and other minerals.

30 The Dene are here permanently,



L. Menicoche  
R. Lamothe

and the white man, if they fail they could easily go back to where they come from; but us, we are going to live with the destruction and the ruins.

That's all I have to say.

THE COMMISSIONER: Thank you very much. May we have the written statement that you made, Miss Menicoche, and have it marked as an exhibit?

(SUBMISSION BY MISS LORAYNE MENICOCHÉ MARKED  
EXHIBIT C-198)

(WITNESS ASIDE)

MR. LAMOTHE: I was sworn in yesterday.

RENE LAMOTHE, resumed:

THE WITNESS: Yesterday was -- I've been fidgeting with this all day long -- yesterday was in many ways a reaction and an attempt to establish an alternative view to many ideas that were made yesterday. I assumed that probably that kind of a situation would exist again today.

Today I would like to attempt to make a positive active rather than reactionary statement, a statement that grows from the mind of myself.

While I'm speaking in the course of this speech, in the course of the presentation I will identify a little bit of my background to help you understand the things that I will say further on in the speech.

Yesterday I touched on the discipline and psyche of the people. Today I would like





R. Lamothe

elaborate a little on how this reality comes about.

If you would draw a chart in your mind, and across the top put the words:

"Industrial, Athapaskan, and Cree,"

and down the side of the chart put the words:

"Economic, political, social and cultural " --

THE COMMISSIONER: Would you mind just repeating that? I'll do it in my mind but you have to give me another chance.

A O.K., well I'm going to go through it again and I'll elaborate it as I go through.

Q O.K.

A O.K., you have -- what I'm trying to do is place in a chart form, to juxtapose, to set side by side and to attempt to demonstrate to a certain extent the differences and the similarities between the economy, the politics, the society, and the mind expressions of three basic ways of life, and the comparative way to help to understand, to see a better picture of really what kind of things contribute towards making the people live the way they do, think the way they do, and these kind of things.

So basically in that chart the industrial economy is based on the idea of extracting raw materials, producing something from those raw materials, trading, selling this product, and consuming.

The basic politic of the industrial society is the industrial state, the industrial family, city state and regionalism, according to economics. In other words, politics is directly related to the economy.



R. Lamothe

1                   The society of the industrial  
2 community is based primarily on peer groups which  
3 express themselves in the form of clubs, and the mind  
4 expression of the industrial society is individual in  
5 a very new society with much confusion.

6                   The industrial society is very,  
7 very new in terms of human development in the world, it  
8 is so new that it hasn't yet developed its own set of  
9 norms; it is working from agrarian norms, it is working  
10 from medieval norms, it is working from norms that are  
11 in the background of the peoples who have moved into  
12 the industrial society, whether they be Japanese or  
13 French or German or British; and in part and to a great  
14 extent the norms of those peoples' backgrounds, when  
15 they were in the feudal systems and the agricultural  
16 systems, and in the tribal systems, don't fit into the  
17 industrial economy, don't fit into the industrial world,  
18 and in part it's that reality that causes a lot of  
19 the gaps, a lot of the confusion, a lot of the frustra-  
20 tions within the industrial world itself.

21                   Maybe if we shut the windows  
22 it would warm up a bit.

23                   Q     Oh, warm up a bit, yes.

24                   A     To go on then, in a  
25 traditional Cree economy, you lived basically on the  
26 hunt. The Cree way of life was developed before horses  
27 were introduced into North America. The hunt was buf-  
28 falo, primarily buffalo, but other game animals that  
29 lived on the prairies, and what was hunted, what was  
30 killed or caught was consumed. So again you have seek



R. Lamothe

raw material, produce something from it and consume it,  
very similar to the industrial economy.

The politic of the Cree was  
tribal, and again the reason for this is economic.  
Before horses came into North America, Cree people had  
to work together, they had to really learn how to  
structure their lives into large communities in order  
to hunt the buffalo. They would stampede them by foot,  
on foot they would stampede a large herd of buffalo  
over a cliff and that would produce enough food, hides for  
clothing and tents and that kind of thing to last them  
for the whole year.

Because and as a direct result  
of that, the society of the Cree was based on a society  
of need. In other words, there were societies formed  
according to the needs that had to be met and these  
needs were educational, they were initiation into  
adulthood, they were for council, they were for war, they were  
for policing within the community, policing  
outside the community, all these things there were  
societies for each and every one of these needs.

The mind expression of the  
Cree from all of this was one of conformity. Very  
strict and conservative conformity to a structured and  
integral tribal life, to the extent the tribe took  
precedent over individuals. The survival of the tribe  
took precedent over the survival of the individual.

In the Athapaskan society the  
economy is based on the hunt of moose and other animals  
in forested areas. What is hunted is consumed, again





R. Lamothe

1 produced from raw material and consumed . Again the  
2 politic of the Athapaskan and the social structure of  
3 the Athapaskan are directly related to the basic econo  
4 of the georgraphy that the geography permitted. The  
5 Athapaskan people are a woodland people, they live in  
6 bush, and they lived off the animals that the bush was  
7 able to provide, and the bush was able to provide anim  
8 that lived alone, like the moose. Very seldom -- the  
9 woodland caribou is not as numerous as the barren land  
10 caribou, is what I'm trying to say. The barren caribo  
11 almost prevented the Dogrib people from forming into  
12 tribal communities -- not quite, but just about. The  
13 woodland caribou that the Athapaskan -- I'm talking  
14 now specifically about the Slavey, a distinction, the  
15 Dene as pronounced by the Slavey, and Dene as pronounce  
16 by the Dogrib -- the Dene people lived politically  
17 in hunting families. The family was extended, grand-  
18 parents, aunts and uncles, nieces and nephews, brothers,  
19 sisters, children. The whole social structure of the  
20 people, the social inter-action, the society of the  
21 people was also family, it was the very same thing.  
22 The political institution and the social institution  
23 of the Athapaskan people traditionally was the family.  
24  
25 The mind expression of this  
26 was highly individualized, and when you live in close  
27 proximity of contact with Athapaskan people you find th  
28 there are a lot of good characters, there's nothing blan  
29 about them, they don't all fade into each other, very  
30 distinct in characteristic. The individuality in this  
31 society, however, as opposed to the individuality in



R. Lamothe

1 the industrial economy or society, the Athapaskan individual-  
2 ity is attuned to an old, a very old and ancient well-  
3 established order. It has existed long enough to permit  
4 the people, in other words, to formulate their norms, to  
5 formulate their values, their orientation, their inter-  
6 actions, all of these things, in all circumstances.  
7 There is no confusion.

8 Each of these ways of life then  
9 has a mind prepared by that way of life, and which  
10 prepares the young to survive in that way of life.

11 It must be recognized, however,  
12 not to its discredit, but just as a fact of reality, a  
13 fact of history, that the industrial way being the young-  
14 est way of life, has the least experience.

15 Q Being the what?

16 A The industrial --

17 Q As being what?

18 A The industrial way of life  
19 being the youngest of the three types of lives, way of  
20 life, it's just newly developing, it has the least  
21 experience. It hasn't experienced enough yet, in other  
22 words, in teaching its young how to cope with life, with  
23 --in its own system. It's system in fact isn't even yet  
24 completely developed.

25 The way that a people discipline  
26 their children is one of the strongest forces by which  
27 children learn the way of life of the people. Now some  
28 of these things I'm going to be getting into might be  
29 disjointed to a certain extent, and to really get into  
30 that area I spent 16 months on it with a class of about



R. Lamothe

45 students between the ages of 19 and 55, all Cree people living in an Athapaskan geographical situation, confronted with an industrial thing, and I have drawn from that that experience.

Q Well, take your time, I'd like to listen to what you have to say. I don't know what Mr. Bonnatrouge is going to do with all this when you're finished, and I understand the local radio station is providing the whole village with a live broadcast of what is being said here so we may take a coffee break, and let you, after Mr. Lamothe is finished, and let you decide what you're going to -- how you're going to wrestle with this. But carry on and take your time.

A Well, I've tried to bring the major points to bear to outline -- to give you an outline, at least, of some of the things that have to be considered when you are dealing with people confronted with alternative ways of life, and from those outlines perhaps I could send you something in writing later.

Q Carry on.

A I'll just go as it is, disjointed, then.

Stemming directly from the way of life is the wisdom that way of life, its experiences, often force on a people. What that implies is that people don't change unless they're forced to. They don't learn an alternative way unless they're forced to. The thing that forces people to learn a new way of life is the experiences with survival, and you could





R. Lamothe

1 carry that a little further and say perhaps a little  
 2 more experience on the part of the industrial people,  
 3 with their approach to life will force them to have  
 4 to change. The centre of New York City is being used  
 5 as a garbage dump. The Hudson River has almost stopped  
 6 flowing because it's so stagnant. The Great Lakes,  
 7 massive bodies of water, and many of them you can't drink  
 8 the water out of.

9 This wisdom has a way of knowing  
 10 and doing, living so as to survive. Within this code  
 11 of wisdom, this philosophy of life the people adhere  
 12 to values and it is in this area of human endeavor,  
 13 the adherence or lack of adherence to values, in  
 14 which we find much cause of the frustration, the dilemmas,  
 15 the anger, irrational and unreasonable outlets to an  
 16 apparently impossible situation.

17 The ability or inability of  
 18 people to live as they know they should is directly re-  
 19 lated to their self-image, self-motivation, and ability  
 20 to live with themselves and others. This is crucial,  
 21 because the hunting economy permitted a man to support  
 22 an extended family; whereas the wage economy does not  
 23 adequately support an immediate family within the expecta-  
 24 tions that the industrial economy raises. We should  
 25 always be buying something else, buying something new,  
 26 don't watch T.V., it's bad for your soul. I'm hooked on  
 27 it.

28 We have elders alive now who  
 29 in their youth supported up to 40 people, Etoli, an old  
 30 man living in the hospital right now, in his youth



R. Lamothe

supported up to 40 people by hunting. Who of us with our salaries today can support ten?

Etolis is living in the hospital here because primarily the expectations of ourselves, his relatives, have been changed by education, the churches, the industrial economy; and secondly because the wage economy as we are into it, also because of expectations, it's because of expectations that we are hooked on the wage economy, does not generate enough cash to support more than one family as understood, nuclear family -- father, mother, and children.

Nevertheless, young women are raised among the Dene people to expect specific benefits from a husband. However, these benefits are found in a hunting economy, not in a wage-earning economy. Young men are raised to believe that to be a man one must provide these benefits, and again these benefits are not found in the wage-earning economy.

The industrial economy cannot provide the benefits, it is not geared to provide the benefits. The benefits are self-image, esteem, self-esteem, esteem of others, respect, self-respect, respect of others. The capability to provide a standard comparable to the rest of society, we are brought into the world in our families with tools to handle a hunting situation and we are forced by history and the situation as it exists to cope with a wage-earning economy. Our minds are one place and we're hooked on something else because of expectations.

In other words then, we are a



R. Lamothe

1 people caught in an industrial economy with a mind  
2 prepared for a hunting economy, I've said that. The expect-  
3 tations women have of their men, the self-expectations  
4 of the men of the women not being realized in everyday  
5 life results in frustrations, confusions, misunderstand-  
6 ings, and anger that net broken homes. We had a very  
7 moving example from Betty earlier this evening of how  
8 this happens on a personal level.

9 The contacts of the young Dene  
10 people raised to one psychological and philosophical  
11 way of life, view of realities, with a way of life  
12 which demands a different discipline for survival, these  
13 contacts are confusing, unsettling, they raise defensive  
14 mechanisms making it difficult to communicate ideas,  
15 and in many cases totally unacceptable to the many  
individuals who have a hard time to cope, and so we have  
dropouts from school and from life.

16 Mr. Berger, today you have  
17 witnessed before you some Dene people who have perhaps,  
18 from your view, come through beautifully these confusing  
19 experiences. Perhaps a more emphatic statement to you  
20 to demonstrate the reality of this situation I have  
21 outlined here would be to take you through the communi-  
22 ties of the north and introduce you to the many, many,  
23 many of us who haven't. Confront these young people now  
24 with the elders who have not lost touch with who they  
25 are, and the expectations these elders have in the  
26 mind view of the world and its realities to the Dene,  
27 remembering the place and role of the elders in the  
28 people's mind view of the world, remembering also the





R. Lamothe

1 place and role the elders have and the beliefs of the  
2 people and you can see why we have many young people  
3 suffering.

4                                 These realities exist as a  
5 direct result to the experiences in the immediate past.  
6 They are some of the causes of many symptoms like  
7 rising levels of crime, broken homes, alcoholism, etc.  
8 But these realities are not culture. Neither are the  
9 symptoms culture. At best they are a ploughed field.  
10 The French expression generates a better picture,  
11 laborieux because laborieux has connotations of to  
12 be in labor, as to give birth. The confusion is like  
13 a ploughed field, it's like a field ready to give birth.

14                                 To carry this analogy then,  
15 culture is the living process of cultivating the soil,  
16 the plant, and the flower. Right now we have some  
17 beautiful plants and flowers, but they are out in the  
18 bush. You have to seek them out. Even seven years  
19 ago we had some here on the island, but the industrial  
20 development plans in view of the pipeline started coming  
21 in and the Experimental Farm is now a barren trailer  
22 court, even barren of trailers.

23                                 It seems that torn land is  
24 the mark of the industrial culture. What I am saying is  
25 that confusion, alcoholism, frustrations, gaps like  
26 generation gaps, economic gaps, social gaps, these are  
27 more the cultural product of the industrial world and not  
28 of the native world.

29                                 The reason they are the product  
30 of the industrial world is because the industrial world is so



R. Lamothe

young. It hasn't yet formulated its being. Any man of the industrial world who is a man of integrity is a man of integrity primarily because he lives according to an agrarian value system.

The sociology of knowledge and the sociology of music substantiate this. I'm not a professional in this area. I've studied it to a certain extent, but from what I have seen and from how I look at it, it is my impression that the music of rhythm, harmony, order and concord was created prior to the industrial revolution. Or it was created early into the industrial revolution by minds who were the product of an earlier age. In my opinion the predominant character of the industrial age music is dissonance. Music is becoming identified now very strongly with the soul expression of the people's culture. The people's culture expressed in its soul, and if the soul of the industrial world is one of dissonance, then we can understand the confusion in Fort Simpson.

It is not by accident, for example, that the Fifth Movement of the Symphony Fantastic by Berlioz plays on dissonance, and is a take-off from the tract of the Mass of the Dead, "Dies Irae" the days of wrath and sorrow.

Further, another piece of music, In-A-Gadda-Da-Vida by the Iron Butterfly, though following movements similar to symphonies, is existentialistic and identifies absurdity in the extreme. It's a negation of all that's beautiful and yet it fascinates like hypnotism from a snake.



R. Lamothe

With this mind the industrial people have come. I don't mean to identify a lot of people in Fort Simpson this way, a lot of non-native people. There are many very good non-native people in Fort Simpson. There are many very good people working for Arctic Gas and Foothills too, I'm sure, who are not aware of a lot of these things, who as Gerry said earlier, don't know what they're doing. Another Man said that 2,000 years ago, too.

With a different mind, confused perhaps, but closer to the roots of the past than are the industrial people, the Dene are working here now through the Koe Go Cho Society to gather and strengthen their lives, to face the future. The Koe Go Cho Society is administering this building right now and we are working, some of the things we want to do I will briefly outline. I will quickly read to give you an idea.

What the total mind of the community needs in mind, the Society sees the development of a Community Resource Centre servicing the educational, cultural and social needs of the native people as necessary to their development and growth into a place of maturity, respect, and dignity in the north. With this more-encompassing view of the development necessary among their people, the Koe Go Cho Society looks constantly towards the development of strong integral families. This overview has been uppermost in the minds of the executive of the Society in the past years,

THE COMMISSIONER: I think, Mr. Lamothe, since you're beginning a discussion of the





R. Lamothe

objects of the Society and we've been carrying on for a couple of hours, maybe you wouldn't mind if we take a five or ten-minute break, and then you can just carry on when we resume. If that's all right then we'll just --

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, ladies and gentlemen, we'll carry on now. Just before Mr. Lamothe begins again, I should say that I understand there are a number of people who wish to speak tonight so what we will do is we will carry on tonight for some time until we decide that we're too tired to continue, and then we will come back here at 9:30 tomorrow morning and carry on till about noon, and that should give everyone who wishes to speak a chance to do so, and then tomorrow afternoon I will, I think, be leaving for Wrigley. But I think in that way we should be able to hear everyone who wishes to speak and I hope that will be satisfactory.

Maybe you'd just translate that before we carry on.

(INTERPRETER COMPLIES)

RENE LAMOTHE, resumed:

THE WITNESS: I was just going to go through very quickly and was told to slow down, some of the things that the Society, the Koe Go Cho Society wishes to do here in Simpson.

Perhaps I should explain that Koe Go Cho in Dene means "a large home". This is the interpretation that the Chairman of the Board has given me.



R. Lamothe

I guess the reason I want to do this, the reason I want to expose some of these things is to identify to you, Mr. Berger, and to the Government of Canada that in spite of a lot of views, a lot of opinions, the Dene people here are committed to a very healthy way of life, and are actively seeking the ways in which to ensure that this thing can continue, that healthy way of life in a family context can continue. So I'll begin again and I'm not going through everything that we have verbalized, but I'll take out some key points to help you see these things.

So with the total imagine of the community's needs in mind, the Society sees the development of a Community Resource Centre servicing the educational, cultural, and social needs of the native people as necessary to their development and growth into a place of maturity, respect and dignity in the north. With this more-encompassing view of the development necessary among their people, Koe Go Cho looks constantly towards the development of strong integral families, and this overview has been uppermost in the minds of the executive of the Society in the past year.

With this overview still in mind, the Society looks towards a more complete service to its people so as to (1) use the strength of the traditional family, the extended family, to build families of integrity to meet present demands; (2) to build strong families to meet present demands by working towards creating a more healthy social milieu, by providing youth recreational services, alcohol rehabilitation



R. Lamothe

services, specialized child care service for delinquents and abandoned children, and information services;

(3) also in the light of this overview of the community comes the area of adult education recognized as a very necessary part in the overall development of the people.

With the foregoing in mind, the executive directors of the Koe Go Cho Society, in consultation with the members of the Band Council and their Chiefs in Fort Simpson, Jean Marie River, Fort Wrigley, Fort Liard, Nahanni Butte, Trout Lake, the members of the Society are hereby seeking funding to operate the following programs: Student residence, we are operating now, we have a budget for 48 children and we have 54; an alcohol rehabilitation and preventative service; the approval for this proposal was given last Friday here. We are seeking also adult education, special child care services, research centre, an ambulatory Senior Citizens' Home, and a Youth Recreation Friendship Centre. In many ways the Society administering this building right now is providing the service required as far as a Friendship Centre and a Youth Centre is concerned, because the building is open, the recreational facilities available to students in the residence are available to the young people in the community and intransient people who are having a hard time to find a place, if the hotels are full or what have you -- often come here and find a place to stay.

Within the complex are daily opportunities for mutual contact among staff, senior citizens, those participating in programs and resident





R. Lamothe

1 students, program inter-action and co-operation, the  
2 Society is confident that this more complete approach  
3 to human development will be of benefit not only to the  
4 native people --

5 Q Could you just slow down  
6 a bit?

7 A Sorry. Within the  
8 complex with daily opportunities for mutual contact  
9 among staff, senior citizens, those participating in  
10 programs and resident students, program inter-action  
11 and co-operation, the Society is confident that this  
12 more complete approach to human development will be of  
13 benefit to not only the native people of the region,  
14 but to the community at large.

15 With the community at large in  
16 mind, the Society realizes that all people have needs to  
17 be met, but wish to develop these programs as it is  
18 native people in the majority who require these services.  
19 The Society does not look only at Fort Simpson but  
20 represents the communities that I outlined above.

21 One of the programs that we  
22 are seeking funding for, we call simply a Research Centre.  
23 I'll give you some of the rationale for a Research Centre  
24 that we have formulated. This program will act as a  
25 Resource Centre for adult education, co-curricular  
26 activities, cultural inclusion for student residents,  
27 an Alcohol Rehabilitation Centre, it will be a resource  
28 to all of these things. It will be a resource to  
29 special child care services, a resource to cultural  
30 activities related to all programs, as well as for



R. Lamothe

1 recreational and other leisure time activities.

2                   The Research Centre will provide  
3 facilities for the production and packaging of materials  
4 related to the native life in the north. Further, it  
5 will provide facilities within the complex for meetings  
6 of groups interested in learning about the native  
7 culture. Some areas of immediate concern are gathering,  
8 coding, indexing of materials, and the history, the  
9 culture, and present development of the people to be  
10 made available for study. This material could be  
11 obtained -- maintained in the Community Library, which  
12 will also be housed in this building.

13                   The project would attempt to  
14 carry out a grass-roots research into specific and  
15 current educational needs and interests of the native  
16 people which will provide the basis for more comprehen-  
17 sive and specific programs in the future. The program  
18 would build up a library of books, magazines, audio-  
19 visual packages, audio packages, and it would help  
20 record music, language, legends and life experiences  
21 of the people in the land.

22                   This Program Centre by the  
23 above activities will help promote or foster cultural  
24 activities, inter-cultural activities, communications  
25 among people and between the people, meaning Dene and  
26 non-Dene , a greater awareness in the non-native  
27 community of the culture and the needs of the native  
28 people, a new sense of self-awareness and self-reliance  
29 among the native people, and the use of moral reinforce-  
30 ment found in the extended family to reinforce motives



R. Lamothe

1 for advancement of all active in the operation of the centre.

2 I should add that parallelling  
3 this Research Centre and in co-operation with an Adult  
4 Education Centre we would like to set up an Information  
5 Centre which would provide these types of information  
6 about the industrial and the government and the non-  
7 Dene way of life to the Dene, and in this way it would  
8 also create a greater sense of awareness in the native  
9 community of the non-native way. Hopefully, therefore,  
10 by information bridging gaps, helping people to under-  
11 stand each other.

12 One of the crucial parts of  
13 realizing these objectives is the necessity of having  
14 old people live in this centre with the young people.

Q Is that going on now?

A This is going on now.

17 Another part of the program would be an ambulatory  
18 Senior Citizens' Home, and one of the functions of the  
19 Senior Citizens' Home or perhaps the function that is  
20 most important to the growth of the people as a whole  
21 is the Senior Citizens' Home. We don't look at Senior  
22 Citizens' Home as they are looked at in the south or  
23 by the industrial economy. I'll just briefly read this.

24 The reason for having senior  
25 citizens here is a service to them, of course. If they  
26 choose to come there would be no charge to them. We  
27 would ask them to come as leaders of the people, as  
28 people who have the knowledge of the ways of life of the  
29 people to teach to the young here. They would come not  
30 as people who have no further productive reality in the





R. Lamothe

existence of the people, but as the crucial element, the age which passes on the life to the young. One of the perspectives of life that is lacking in the industrial economy which is a very real thing in the Indian movement or in the Indian world is the fact that we are born every day, and that every little bit of information that we learn is a birth. As we learn the way of life from the old, as we get older we understand different things, we hear a legend, we hear it again, we hear it again, we hear it again and every time at a given age this legend takes on new meaning.

So the senior citizens by their presence, their knowledge of the past, of language, of songs and dances, of the legends, the material aspects of their culture such as the building of canoes, snowshoes, this kind of thing, will be very instrumental in creating the spirit, the atmosphere in which a culture thrives. The senior citizens will be present to give moral support to the adults in alcohol rehabilitation. They will be present to assist the research and information crew to build a library of native folklore. Their presence in the educational system as it is developing will make it possible for them to take up their rightful and ancestral role as teachers of their people.

To go on then with the presentation, as I would like to indicate the native culture is not dead, and yet we are trapped. We are trapped by the past where people were forced into this system, and by the present, by the expectations that experience



R. Lamothe

1 has raised. I don't know that it's necessary to elabor-  
2 ate on the idea that in the past children were removed  
3 from their families and sent to residential schools and this  
4 kind of thing. You have in the memoirs of Bishop Guard,  
5 a statement, just to paraphrase it, we have lived among  
6 the native people for 75 years and we see them once  
7 every two years, and we haven't got the people to  
8 send out in the land with them so he and Bishop Clute,  
9 Bishop Grandez made a proposal to the Federal Government  
10 that residential schools be instituted and that the  
11 children be removed from their parents, the authority of  
12 the child be placed in the residence.

13 Q Authority over the child?

14 A Over the child, that the  
15 service of the R.C.M.P. would be used to bring the  
16 children, if necessary, into the residence where the  
17 child would be Christianized and taught an agricultural  
18 way of life, would be made sedentary and economical and  
19 viable units in the structure of Canada. It's on this  
20 basis that the residential schools got started in  
21 Western Canada. It's based with all good intention.  
22 These three bishops were all from France where the  
23 churches had set up since the Middle Ages orphanages  
24 because of the many wars in Europe, many kids were left  
25 orphan and the churches took care of them. You know,  
26 that was the thinking and it grew from that. Socially  
27 it was a disaster.

28 Q When did the three bishops  
29 make that proposal to the Federal Government?

30 A That was in the late 1800's.



R. Lamothe

11 He went on further and said that,

12 "It is estimated that within three generations  
13 the total native population will be Christian,  
14 agrarian, and viable economic units in the  
15 structure of Canada.

16 These are his words paraphrased.

17 Looking at that fact, 75 some  
18 years down the road, the bishops of Northern Canada,  
19 both Anglican and Catholic, have come to the conclusion,  
20 and looking at the presence of native people in their  
21 churches that the residential school was not a viable  
22 alternative to Christianize the people and that's why  
23 they have -- one of the reasons, I think, have withdrawn  
24 from residential schools. There's only one left up in  
Inuvik being administered by the Catholic Church.

25 Native people are not going  
26 to the church. Many adhere to the Christian beliefs but  
27 it didn't bring them into the churches.

28 So there are still people  
29 living on the land, the culture is not dead. There are  
30 people who come and go, who work a while in the wage-  
31 earning economy, who go out to the land for a while, who  
32 stay in town maybe a few years, will go out on the  
33 land for a few months or for a year, and the industrial  
34 encroachment would seriously hinder continuation of  
35 that life.

36 As an example, the cut line,  
37 a simple cut line moving down from the Horn Plateau --

Q Seismic?

A -- seismic line from the





R. Lamothe

1 Horn Plateau to out towards the Mackenzie there near  
2 Rabbitskin, crosses the Rabbitskin, I think it's 16  
3 times, and every place that it crosses you know the  
4 Rabbitskin twists and turns and every place it crosses  
5 the Rabbitskin the washout from spring runoff has taken  
6 the topsoil away right down to bedrock, and maybe that's  
7 meaningless to us but to the family that lives there  
8 and hunts there it meant on one occasion -- well, the  
9 first time that the man went up that way after this  
10 washout had happened, he planned to be gone for four  
11 days, to be for three of those days on the Horn Plateau,  
12 and it took him almost 20 hours to get up to the Horn  
13 Plateau the first time. He had to cut a new trail all  
14 the way from the Mackenzie up to the Horn Plateau,  
15 because this washout had washed out his trail 16 times.

16 The industrial encroachment  
17 would seriously hinder the continuation of that life.  
18 And they ask, "Will that life die, because a rose petal  
19 puts up very little resistance to a bulldozer."

20 Mr. Berger, you have heard the  
21 position taken consistently by the native people along  
22 the Mackenzie Corridor, and you have heard today we are  
23 much of the same mind here. Some of the reasons  
24 why we are of the same mind is because we have had the  
25 same experiences. I'll give you an example.

26 A few years ago Imperial Oil  
27 was looking for a site to set up their bulk plant here  
28 in Simpson, and this was when shipping to Simpson was  
29 by river.

Q Pardon?



R. Lamothe

A This was when shipping to Simpson was by river, so they wanted to have their bulk plant near the water where they could just fill their storage tanks from the barges. So there's an old couple down the river here, their name is Lafferty, it's the uncle of Bill, and it's Mr. Lafferty who told me this story when I was on Village Council, he told it to me to see if I could try and move the bulk plant. I brought it up once at the Village Council but with not too much success.

First a couple of tanks went up, and the Lafferty's said, "Well, that's what we expected," you know, and that was all right. But now they can't see up-town for storage tanks, fuel tanks, and their fear is that if one of those tanks gets on fire, their house is so close to it it's going to burn.

When this situation happened in Yellowknife, enough pressure was made by the Community of Yellowknife that the storage tanks were moved. Originally storage tanks were always beside the river or beside the lake, as in the case in Yellowknife; but after the highways came in, as they did in Yellowknife, they moved the storage tanks out onto the highway in an isolated spot where there is no residential area, and this was basically the request that we made here too, and the request was made by Mr. Lafferty. He told me a number of times through different bulk agents and different agents that worked for Imperial Oil, and to Village Council, and he says, "All I get is a shrug." So again it's the age-old story of the servant taking



R. Lamothe

over the master's house.

There is a situation that you must be aware of. The communities in Canada are unique, in Northern Canada, I mean. They're not like the communities that grew from the agricultural or the industrial complex in the south. They're unique in this way, they're based on a service to native people. To give you an example, again I'm under oath to speak the truth so I'll tell you a story. I don't know if this is true but it identifies a reality that does exist. The reality of these communities exists in this way.

This one maybe exaggerates, accentuates the reality. There was a community a few years ago in the Central Arctic anyway, about 300 Eskimo people, Innu people who were totally self-sufficient, they were living on the land in the old traditional way, and social development in the Territorial Government was being started at that time and they hired a couple of people from the University of Alberta, and these people went into that community, just out of university, one week orientation in Yellowknife, straight into Central Arctic, traditional Innu community, and they were floored. People living in skin tents in the summer in the 20th century in Canada? It's unthinkable. So they went back to Yellowknife and they really raised a storm, and they insisted on having housing, having schools, on having everything that goes with it.

So they went back in with a big team and they went in with housing and they brought in the school, and D.P.W. went in to build the school





R. Lamothe

and D.P.W. had to have maintenance people to build the school, and D.P.W. people and school people had to have recreational facilities, so a recreational facility went in. That meant a bar, and a Community Hall, and so -- well, you've got to travel back and forth and so you need some roads, and so you need some maintenance people for the roads and you need a garage to maintain the vehicles, and so you need a store to maintain the people, and so you've got this spin-off effect all based on the idea that we have to help these Indian people, these Innuut people. Pretty soon you've got a whole community based on a completely artificial reality. These people were taking care of themselves. Apparently the net result, according to this story of this situation in the Central Arctic was that in a period of 4½ years, or five years, that community was moved from a completely self-sufficient, strong community, a way of life that had permitted them to survive for generations in the area into a subserviant community with about 90% of them on welfare, and alcoholic, apparently.

You have a similar situation on the reverse of that coin happened in Good Hope last winter when the Chief told all his people, "Look, we're moving into the bush," and he told me when he was here at the Dene assembly that they had about 20 Civil Servants in Fort Good Hope all winter who didn't know what they were there for.

So we have a very strange situation happening here economically. The economy of this land is based on its geography, and that geography



R. Lamothe

1 on the surface is woodland, barren land, its game  
2 animals, its fish, and in very few parts it is potentially  
3 agricultural. In the resource area, that economy must  
4 also produce for itself because as 20 Civil Servants are  
5 draining the treasury of untold tax dollars to serve a  
6 community that doesn't need their service, as the gold  
7 mines in Yellowknife have drained untold wealth with  
8 very little return benefit to it, as Pointed Mountain  
9 gas fields near Liard have drained with no taxes coming  
10 back to the Territories, as Pine Point has existed  
11 for I don't know how many years and only last year  
12 began paying income tax, a resource should exist to  
13 serve the people of the area primarily, as did the bush  
14 and the game and the fish serve the Dene for generations  
15 prior to the industrial world coming into here.

16 A drainage type economy, whether  
17 it's draining the treasury to finance 20 Civil Servants  
18 to provide a superficial service, or a pipeline to  
19 drain a resource, a drainage type economy creates infla-  
20 tion. It does not create a viable productive vigorous  
21 realistic human condition of life.

22 THE COMMISSIONER: Just before  
23 we move on, have you finished, Mr. Lamothe?

24 A No.

25 THE COMMISSIONER: We will come  
26 to you in a moment, sir.

27 A So in the light of a lot  
28 of these things a question is in order then: What would  
29 happen? And I think the reality exists, the possibility  
30 of it exists, should the inflationary and recessionary



R. Lamothe

moves that are happening in the world right now become outright depression and the Territorial Government employees get cut back to two or three, as they were only about 20 years ago, we have about 3,000 Territorial employees right now; about 20 years ago there were two. We wonder what causes inflation.

O.K., I'm not born to the Dene people. My grandfather was a young man in 1885, and his older brother was one of five Metis killed defending Batoche. These men died at the hands of Canadian soldiers because they wanted to be citizens at par with Eastern Canadians. This can be substantiated. It's in the Sessional Papers and in the Archives of many Canadian Archives. These people died so that Canada would recognize their right to a piece of land from which to make a living. At Batoche the people white, Metis and treaty sent petitions twice a year for 15 years to the Canadian Government to have title to their lands, just, you know, a quarter-section of land. All they wanted was title to it, and for 15 years their petitions were ignored. Now some few years later, however, in parts of Canada such as Alberta, Canada has recognized that right. In Alberta there are Metis colonies. The administration of Metis colonies is similar to the administration of reserves, only the administration of the colony is done from the provincial rather than the Federal Government level.

But this recognition came only after World War II when Canada had a strong peace-keeping force, a railroad to move troops if necessary,





R. Lamothe

1 and economic control of the west through control of the  
2 agricultural sales. These realities were within the  
3 scope of Canada's plans from the time of Sir John A.  
4 Macdonald when he said, "The Indians and Metis of the  
5 Northwest will be held down with a firm hand till the  
6 west is over-run and controlled by white settlers,"  
7 in a letter to a friend of his by the name of Rose,  
8 also contained in the Sessional Papers and the Archives.

9                   Throughout this time and for  
10 generations before, the Metis had a love for the land  
11 that gave them the strength to die for it. That's  
12 where they wanted to live, and they were going to be  
13 run off and they said, "No, we're not going to run again."

14                   Following generations, includ-  
15 ing my own, progressively lost this love to the extent  
16 that the Metis people as a people, when I was growing  
17 up, were very bland. I am married now into a family  
18 of the Dene people for close to five years. In those  
19 five years I have witnessed numerous examples of the  
20 love that the Dene have for this land. At first I didn't  
21 understand, just as many non-Dene people here today did  
22 not understand Jim's stand on this issue: but as I came to know the  
23 people's ways, perceptions of themselves and their land  
24 and to understand within that context, within their  
25 context, within their view of the world, within their  
26 view of the land, as my capacity to love grew for my  
27 wife and children I began to acquire a capacity to love  
28 other things. I began to understand these examples I  
29 have witnessed of the love of the Dene for the land.  
30 I know that this piece of information I'm giving you



R. Lamothe

here right now must seem obtuse at best, hard to understand, perhaps, or perceive or see through. But it is something that is very real, and it's in situations like this, it's in these kind of areas where the communication stops, where the idea that I am trying to put across to you doesn't fit within your scope, within your view, within your experiences, within your background -- not only you, but many people in Canada, in the world. And it's because of this that we have misunderstanding.

But we have to be able to come to understand, to see through these things and to be able to communicate these things. Maybe you should have Marshall McLuhan travelling with you. If we are going to be able to live together here, if the pipeline people are going to be able to understand the Dene people, they are going to have to come to understand what I have said, and what many people here, Dene people, have said even if it's hard for them to understand they are going to have to make that move. I have spoken to you now for almost 45 minutes, and only in this last 5-10 minutes have I lost you, some of you, because in the first part of it I was speaking from your context, from your understanding, from your words, from your background, and now I'm asking you to understand me from mine.

If you don't want to make that effort, then in fact you don't mean it when you say, "We have to live together, we have to work together," because we have to, but to do it you have to come, you have to come too, you have to understand me as much as expect me



R. Lamothe

to want to understand you.

The love of the Dene for the land is in their tone of voice, a touch, the care for plants, the life of the people and their knowledge that that life as a people stems directly from the land. The land is seen as mother because she gives life, because she is the provider, the protector, the comforter. She is constant in a changing world, yet changing in regular cycles. She is a story-teller, a listener, a traveller, yet she is still, and when she suffers we all suffer with her; and very often in many parts of the world whether they believe this or not, many people suffer because they have abused their land. She is a teacher, a teacher who punishes swiftly when we err, yet a benefactress who blesses abundantly when we live with integrity, respect her, and love the life she gives. We cannot stand on her with integrity and respect and claim to love the life she gives and allow her to be ravaged.

These are not threats. The people have not threatened violence. We are reacting to daily violence against us and our beliefs, and to threats of an ultimate act of violence from the south, an act so violent that experiencing the results of the petty violence which has been till now; it might be safe to say that a war of genocide by Canada against us would be less violent in terms of the next two to six generations.

There are many ideas and we can't express them all, and yet we want to impress you





with an attitude to create an atmosphere, to leave you with more than a few intellectual facts. I feel that perhaps Earl's approach with a poem yesterday did this better than other presentations. It did for me, and so I have another one for you. I'd like to introduce this by saying something that has really hit me in the last two days. Many of us have been saying, you know, "We have to return to the spirit as native people."

The thing that hit me is that the spirit has to come to us. I didn't discuss with Francois what he said about nobody is threatening violence, we want to live and let live. So who taught him that and who taught me that, and we have both said it? I didn't discuss with Phoebe what she said about being paper people, so who taught her that? Who taught me that? I'm going to say it.

"paper men  
paper men  
paper men bloooow  
  
paper men  
paper men  
paper men sew sew sew

paper men  
paper men  
paper men blow

hanging from strings  
they giggle and dance

hanging from strings  
they squiggle and prance

hanging from strings  
they do not control

they rustle to silence the voices of

people men  
people men  
people men cry

people men  
people men  
people men die



R. Lamothe

people men

people men

people men

why do the strings of the paper men

jail you out

jail you in

jail you from

people people who weep

people people who laugh

people people who live and die

in hunger

in hunger

in hunger of love

in hunger of food

in hunger of people people

people people

people

people"

Our God is not dead. Our spirit lives and it isn't institutionalized. We are a people of people, not of paper, not of corporation; we are a people of people and we must be respected in our right to pursue our life within this standard. I thank you.

THE COMMISSIONER: Thank you very much, Mr. Lamothe. We should like to have your written material, if you would let us keep it so that it can be marked as an exhibit.

(SUBMISSION BY RENE LAMOTHE MARKED EXHIBIT C-199)

Mr. Bonnatrouge, I understand you're willing in a few sentences to sum up in Slavey what Mr. Lamothe said. You told me that at coffee. I'm not embarrassing you, am I?

(WITNESS ASIDE)

THE INTERPRETER: I'll try to explain what he is talking about and sort of compare --

(INTERPRETER COMPLIES)

THE COMMISSIONER: Well, sir--I wonder if you'd swear in this witness?

ALFRED NAHANNI, sworn:

THE INTERPRETER: He's Alfred Nahanni.

THE COMMISSIONER: Go ahead, sir.

THE INTERPRETER: Alfred



## A. Nahanni

Nahanni, I am a trapper ever since I can remember, living in the bush, and just the last summer I did a little bit of work in town, but I still do quite a bit of trapping and still live in the bush in a little cabin. One of my main concerns tonight would be in the form of a question, because I heard of the pipeline starting pretty soon, and it will be -- somebody told me it's going to be near my home, so I'd like to direct a couple of questions to the pipeline companies.

Where would that pipeline right-of-way be? Where would that pipe be? How far away or how near to my cabin or my home would the pipe be laid, and also he wants to ask a question about the size of the pipe, and when he mentions the size of the pipe he says there is always bush fires in the summer-time, and if they made the pipe too big or too near the surface of the ground the fire will destroy and burn my land. Once the fire gets at the gas in the pipe, it would destroy the whole Mackenzie Valley, so no pipeline is better for us, and when he says "us", he talks about himself as an Indian, and he talks and he says I speak for a lot of my friends when I say, "No pipeline is better for us."

We need to know who is proposing this pipeline, and what's going to be in it and who is going to be the actual benefit -- who is actually going to benefit from the pipeline? We need to know more about the pipeline and when he talks that way I -- he says I mean we want to know more about the pipeline because what we do not know, we are scared of and we





## A. Nahanni

1 don't want because we do not know anything about it.

2 Long ago we have been always  
3 from the land and traditionally we have been poor, and  
4 the introduction of the white man's ways have made  
5 things -- it was for a time a bit better than the old  
6 times, but now things have deteriorated again. The  
7 way they're going right now we may have to return to the  
8 bow and arrow days to subsist or just to breathe, I  
9 guess, instead of dying off.

10 Referring to the high cost of  
11 living, and he refers to the inflation of all different  
12 things that he himself sees, and grocery bills going  
13 up, and he talks about the introduction of more steel  
14 products around him in stores, machinery, equipment,  
15 and he might even be referring to this microphone, steel.  
16 He says up here in the cold, in the north steel destroys  
17 a lot of things because in the cold steel cannot be  
18 used, and with more introduction or with more incoming  
19 steel products up here in the north, we will eventually  
20 die because we will be overpowered by something that  
21 doesn't feel the cold. That will be the eventual  
22 destruction of the Indian people of the north.

23 He refers to the steel products  
24 that are still coming in by barge, road, or whatever.  
25 Who is doing this? He'd like to know. He doesn't feel  
26 it's actually the government, or maybe the government  
27 doesn't even know because according to him with inflation  
28 and all, monetary values and whatnot, steel prices are  
29 going down so that steel is cheap today and it's going  
30 to be scattered all over the north. If that happens,



A. Nahanni

something will have to give, it will have to be the land and its animals and eventually its people who would starve, who would die of starvation if this trend is going to keep on.

He refers to water and pollution. He says every morning you get up, the first thing that you reach for is a tin cup for something that will get you -- something to drink, it's water and that's survival, and that's every morning when you get up. With pollution you can poison yourself.

We need more information about this pipeline and more what the people call dialogue, I guess, or consultation because in the past the white man talks to us or proposes an idea, and we keep our head down and nod, but today it is not like that. We are asking questions or beginning to ask questions at least, and he keeps referring to steel products which are in store, warehouses, Hudson's Bay Stores and whatnot. This keeps on and the pipeline will be a part of this trend to bring more steel, it's going to be a steel pipeline, and he says when I think of that, we are better off without the pipeline.

He is talking about an idea and I think his daughter, Phoebe, can interpret better than I can. I just can't express it in English.

THE COMMISSIONER: We'll just

MISS NAHANNI: There's a number of interpretations here.

CHIEF ANTOINE: I'm going to



A. Nahanni

1 attempt to interpret what he's saying.

2 The reason why we're confused  
3 here is because what he's saying is like a vision, in  
4 a way like a prediction of how he sees things, and how  
5 he see what's going to happen in the future to us  
6 people, including the non-native as well as native.

7 What he's saying is that the  
8 money is getting scarce, there's hardly money around,  
9 and the prices are going higher, the prices in the  
10 stores and things like that are going higher. It's like  
11 that all over the place, and there's more and more stuff  
12 coming in but there's no money, and it's going to keep  
13 on going. There's a lot of things taken out of the  
14 north and it's the money value on it is going down south  
15 and it's used down south probably to -- for -- and he  
16 says that all this money is going down south, there's  
17 nothing left in return of the natural resources, that is  
18 being exploited, that is taken out of the north. This is  
19 why there 's no money up here, yet there's more and more  
20 products coming up here from natural resources. If this  
21 continues, there's going to be a lot of problems in the  
22 north, and the ultimate -- the final result will be there  
23 will be death and it is going to destroy everything up here. People  
24 are going to die off and even the young people will die  
25 off because of that, and if the money for the natural  
26 resources aren't returned to the north, you know, this  
27 is going to happen, there's going to be destruction;  
28 but if the money is returned, maybe things will be a lot  
29 better up here.

30 He's saying that there's lots





## A. Nahanni

1 of money that has been taken out of here already, and  
2 it's not returned. This is what's causing the situation  
3 that I just explained.

4 I think that's the way I  
5 interpret that.

6 MISS NAHANNI: My interpretation  
7 is based on other discussions that my father and I had  
8 about Dene, and what we understand about what's happening  
9 around us, and I have tried to come to grips with trying  
10 to explain some of his symbolic descriptions of how he  
11 sees what is going on, and actually my older sister can  
12 do better than I can; but basically what I understand  
13 what he's saying -- and it may have a lot of bearing on  
14 how I see things as well -- for what it's worth, here  
15 is my interpretation. He is asking a question of an  
16 economic nature, how come the value of the dollar -- when  
17 he says that it's really not steel, but it's money he's  
18 talking about -- the value of the money or the dollar  
19 is going down and the government has spent a lot of  
20 money up here, and yet the money value is going down.  
21 How come? We'd like to get some hint on an answer.

22 In relation to -- he's thinking  
23 possibly that the value of the money has a relationship  
24 with the wars that have been going on in the world, and  
25 that the value of the money, or the money spent on war  
26 has been so much that if the natural resources up here  
27 were used and depleted, the money that is spent on wars,  
28 we would have to get some kind of return over and beyond  
29 the amount of money spent on wars. That's my interpreta-  
30 tion of it.



L. Antoine

THE COMMISSIONER: Thank you very much, Mr. Nahanni.

(WITNESS ASIDE)

CHIEF ANTOINE: I think there is just one speaker and I'd like to speak again and then maybe we could call it off.

THE COMMISSIONER: Excuse me. Before we leave tonight, Mr. Ellwood and Mr. Workman, when we adjourn after this gentleman has spoken, maybe you would go with Mr. Nahanni and Phoebe Nahanni to that wall and he could point out his cabin and you could explain where your pipelines are going in relation to the cabin. Do that after we adjourn.

Yes sir?

LESTER ANTOINE, sworn:

THE WITNESS: Mr. Berger, I am Lester Antoine, a native of the Fort Simpson Band.

I strongly support the land claim, since it was the first problem to have come up before the pipeline.

I say to you settle the land claim so we the people can have a base to work on from and then we can be ready for other problems to come.

Another thing, I was taught to live off the land by an old man in Jean Marie and living off the land I like a lot, and I still go out to hunt and trap, and to breathe the fresh air.

Before I close there is one other thing. If we put some bannock in a packsack and



271

L. Antoine

1     send a white man in the bush for two or three days,  
2     would hardly survive. Thank you.

3                     THE COMMISSIONER: Thank you.  
4     Maybe we could keep your statement, if you would let  
5     have it, please. Thank you.

6             (SUBMISSION BY LESTER ANTOINE MARKED EXHIBIT C-2

7                     (WITNESS ASIDE)

8                     CHIEF ANTOINE: Mr. Berger,  
9     I think this is about all the people that we have that  
10    want to speak on the native viewpoint, and I'd like to  
11    thank you once again for coming and listening to what  
12    we have to say. I'd also like to thank the rest of the  
13    people that travel with you, news people and Whit Fraser  
14    for coming here.

15                    What we have said today is--  
16    we have talked among ourselves. Some of the people I  
17    never talked to who spoke out, and the view that was  
18    brought to you today is what we really feel. I guess you  
19    could tell, and the way we see what's happening around  
20    us. I only hope that things get better for the Dene  
21    people in Simpson, and we're going to try to work out  
22    these problems ourselves, and I understand this is going  
23    to be going on tomorrow again but as the Chief I speak  
24    for the Indian people, I don't speak for white people.  
25    So maybe tomorrow you might hear some things against  
26    we said today but that is the common thing for us in  
27    Simpson.

28                    I didn't come here to debate  
29    or anything like that about anything, and I think we  
30    expressed ourselves quite clearly, the way we see things





1 So, once again I'd just like  
 2 thank you.

3 Mussi.

4 THE COMMISSIONER: Well, thank  
 5 you, Chief, and I want to thank all of you who spoke  
 6 this afternoon and this evening. An Inquiry like this  
 7 is an opportunity for us to stop and think about where  
 8 we are going and it is clear to me from what I heard  
 9 yesterday at the Community Hall and today here at the  
 10 LaPointe Hall that the people of Fort Simpson have been  
 11 thinking and what you've said was very useful to me,  
 12 I mean that because I feel that I can learn from each  
 13 one of you. So thank you for the contributions you  
 14 have made yesterday and today, and I should remind you  
 15 again that everything you say has been taken down, it  
 16 is printed, and I have -- it gives me a chance to read  
 17 and re-read what you have said, even after I have left  
 18 Fort Simpson, so that what you said yesterday and today  
 19 will remain with me.

20 So we will -- perhaps you  
 21 would translate that, Mr. Bonnatrouge.

22 (INTERPRETER COMPLIES)

23 THE COMMISSIONER: We'll adjour  
 24 until 9:30 tomorrow morning.

25 (PROCEEDINGS ADJOURNED TO SEPTEMBER 10, 1975)

26

27

28

29

30

347

M835

Community 26

AUTHOR

Mackenzie Valley pipeline inquiry:

Vol. 26 Community Sept. 9, 75

Fort Simpson, NWT

347

M835

Community 26





CA1  
Z 1  
-74M211

~~SECRET~~

Government  
Publications

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF APPLICATIONS BY EACH OF  
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A  
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS  
CROWN LANDS WITHIN THE YUKON TERRITORY AND  
THE NORTHWEST TERRITORIES; and  
(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY  
THAT MIGHT BE GRANTED ACROSS CROWN LANDS  
WITHIN THE NORTHWEST TERRITORIES,  
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC  
IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND  
SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED  
PIPELINES

(Before the Honourable Mr. Justice Berger, Commissioner)

Fort Simpson, N.W.T.  
September 10, 1975

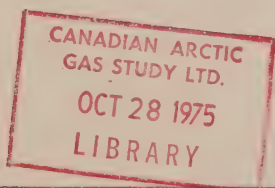
---

PROCEEDINGS AT COMMUNITY HEARINGS

---

Volume 27

347  
M835  
Community 27



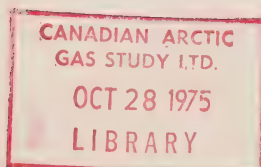




APPEARANCES:

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry
Mr. Darryl Carter	for Canadian Arctic
Mr. A. Workman	Gas Pipeline Limited
Mr. John Ellwood	for Foothills Pipe
Mr. R. Rutherford	Line Ltd.
Mr. Russell Anthony	for Canadian Arctic Resources Committee

347  
M835  
Community 27





VOLUME 27

I N D E X

WITNESSES:

PAGE

MARY FIZER	2721,2762
MINA CUMMINGS	2727
CHRIS HAMMOND	2730,2764
MAURICE LAFFERTY	2732
PETER COWIE	2735
AL DODD	2739
GORDON ERION	2746
FRANCOIS PAULETTE	2766
GERRY MICHAUD	2771
BUTCH GRNON	2772

EXHIBITS:

C-201 Submission of Mina Cummings	2729
C-202 Submission of Chris Hammond	2732
C-203 Submission of Al Dodd	2745
C-204 Submission of Gordon Erion	2762



M. Fizer

1 Fort Simpson, N.W.T.

2 September 10, 1975.

3 (PROCEEDINGS' RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and  
5 gentlemen, we'll start off again this morning and hear  
6 from those who we didn't have a chance to hear from  
7 yesterday and the day before.

8 We have two witnesses who  
9 haven't been -- or at least one that hasn't been sworn.

10 MRS. FIZER: I was just going  
11 to ask a question again.

12 THE COMMISSIONER: Well, we will  
13 just swear in the third witness.

14  
15 MARY FIZER, resumed:

16 THE WITNESS: Mr. Berger, I have  
17 a question I would like to direct to both the applicants  
18 of the pipeline. On Monday I asked them about their  
19 training programs that they've set up so that people in  
20 the north would take over some of the skilled positions,  
21 should the pipeline be built .

22 The question that I now ask is  
23 I understand that the job will be a union job during  
24 the construction phase, and I'd like to know what agree-  
25 ment, if any, or proposed agreement there will be with  
26 the union to ensure that northerners do obtain positions  
27 on the pipeline, and the second part of the question is  
28 where would the Union Hiring Hall be?

29 THE COMMISSIONER: Mr. Workman  
30 and Mr. Ellwood, maybe you'd like to sit there, Mr. Work-





M. Fizer

1 man, just for the moment, and Mr. Ellwood, maybe you'd  
2 like to take this one and give us what help you can.

3 MR. WORKMAN: As far as Arctic  
4 Gas is concerned we do not yet have any arrangements  
5 with any union. This will be negotiated, I'm sure, and  
6 one of the points we will negotiate with the union is  
7 the insistance on employment of northerners as much as  
8 possible. We haven't reached that stage yet of negotia-  
9 tions.

10 THE COMMISSIONER: Mr. Ellwood?

11 MR. ELLWOOD: Likewise Foothills  
12 has not reached that stage of negotiating with the unions  
13 on the specifics of how this will work, but we do have  
14 this summer a program to train construction workers on  
15 our pipeline spreads with Alberta Gas Trunk, in  
16 Alberta, and that is done in co-operation with the unions  
17 that those people, although they are non-union, are  
18 working on the spreads. It gives us an indication at  
19 least that the unions are co-operative and will follow  
20 through on this when the main construction comes.

21 THE COMMISSIONER: Mrs. Fizer,  
22 I should tell you that under the pipeline guidelines  
23 this Inquiry is to make recommendations to the Minister  
24 and the members of the Cabinet on the provisions that  
25 should be included in any collective agreement relating  
26 to the construction of the pipeline and the running of  
27 the pipeline after it is built. So if you have any  
28 recommendations that you have to make about what the  
29 union agreement should say, go ahead and tell me what  
30 you think it should say.



M. Fizer

1 THE WITNESS: What I wanted to  
2 say is that I understand on the Alyeska route in Alaska  
3 that because of the positions of Union Halls it made it  
4 very difficult for shall we say native Alaskans to get  
5 to the Union Hall to get the job, and if we're going to  
6 have Union Hiring Halls, then I think that we should have  
7 Union Hiring Halls in all -- not only one place such as  
8 Hay River and Edmonton, but Union Hiring Halls in Inuvik  
9 and Norman Wells and Fort Simpson, so that the people of  
10 Fort Simpson won't have to drive to Hay River and wait  
11 until their name comes up on the list, as I understand  
12 it.

13 Another question I'd like to  
14 direct.

15 THE COMMISSIONER: Excuse me.  
16 Miss Hutchinson, you might mark that passage in the  
17 transcript and refer it to Mr. Scott. That's a matter  
18 that will be coming up in detail at Yellowknife later in  
19 the year, and it's quite an important one.

20 THE WITNESS: When you do enter  
21 into negotiations with the union, are you going to put  
22 a percentage quota, or any type of quota on the number  
23 of native northerners that are hired?

24 MR. WORKMAN: We feel that there  
25 will be so many openings, so many jobs to be filled that  
26 there will be no problem with all native northerners  
27 having an opportunity for employment.

28 THE COMMISSIONER: Are both of  
29 you talking about native people, or about northerners  
30 generally?



M. Fizer

1 THE WITNESS: I'm talking about  
2 northerners generally, be we Indian, Metis or the white  
3 people that are here.

4 THE COMMISSIONER: Did you  
5 understand that to be that?

6 MR. WORKMAN: Yes. We don't  
7 really like to differentiate on a racial background.  
8 We prefer to speak of northerners as people living in  
9 the north , and naturally that will mean predominantly  
10 native northerners; but I don't like to get into a  
11 racial discrimination bit on it. I think it's pretty  
12 well obvious it would be native.

13 THE COMMISSIONER: Are you saying,  
14 Mr. Workman, every northerner will be offered, who wants  
15 employment on the construction of the pipeline will be  
16 offered it, is that what you're saying?

17 MR. WORKMAN: Yes. There will  
18 be so many jobs available, the jobs available will far  
19 supplant the number of people in the north, so --

20 THE COMMISSIONER: You're talk-  
21 ing about construction?

22 MR. WORKMAN: Yes.

23 THE COMMISSIONER: Now, what  
24 about quota, to follow up Mrs. Fizer's question? Once  
25 it's built and you are employing only 200 people in  
26 the whole of the north to run it, will you have a quota  
27 there?

28 MR. WORKMAN: Yes, we would like  
29 to have the full 200 jobs made up of northerners. How-  
30 ever, the jobs will require trained people and whether





M. Fizer

1 we can have the 200 northerners trained for these 200  
2 jobs or not is hard to say at this time. We have a  
3 training program under way, but whether we will actually  
4 be able to fill the 200 jobs with northerners on start-  
5 up is hard to say at this time. That would be the ideal,  
6 and it may take a few years after the start of the  
7 operation to completely fill all positions with northern-  
8 ers.

9 THE WITNESS: You're saying then  
10 that ten years after the pipeline is built that there  
11 will be northerners employed in the compressor stations  
12 up and down the Mackenzie Valley?

13 MR. WORKMAN: There will be  
14 northerners employed in the compressor stations immediate-  
15 ly on startup; whether they -- I can't say that every  
16 position will be filled by northerners at that time.  
17 It may take longer.

18 MR. ELLWOOD: A similar situa-  
19 tion applies for Foothills. We're not contemplating a  
20 quota system on hiring either during construction or  
21 operations. We prefer to do this on a preferential  
22 basis, that all jobs will be offered to the northerners  
23 first. If they can't be filled from there, we'll offer  
24 them in the south.

25 THE WITNESS: O.K., along with  
26 the unions, I'm sure you've heard it before and being  
27 as how you've worked with pipelines you've probably seen  
28 it, that perhaps you'll have to give more than one,  
29 two, three, four, on and on chances to any one individ-  
30 ual. Will any -- I don't know how to point it out, I've



M. Fizer

1 lost the word -- will anything be written in so that  
2 the person, maybe he falls down the first time or the  
3 second time or the third time, but will he still have  
4 a fourth and fifth chance?

5 MR. ELLWOOD: Well, that's the  
6 way the Nortran Training Program is operating right now.  
7 Many people who start have dropped out of it and have  
8 come back a second time. There is no limit on how  
9 many times you can come back. We found generally that  
10 those who drop out and want to come back at a later  
11 date so far to my knowledge, none of that second group  
12 has dropped out again. They're still in the program so  
13 we really don't have any experience with the fourth or  
14 fifth time, but that's the way the program is set up.

15 THE WITNESS: O.K., thank you.

16 THE COMMISSIONER: Mrs. Fizer,  
17 I understand that you work with Manpower. If you are  
18 thinking about these problems you've discussed, and  
19 you have some further things to say, please write me a  
20 letter at Yellowknife setting out your views. I'd like  
21 to hear from you if you do decide you have something  
22 further to say.

23 THE WITNESS: Yes sir, I'll do  
24 that after I've left the department.

25 Q After what?

26 A I've left the department.

27 THE COMMISSIONER: O.K., well --

28 (WITNESS ASIDE)

29

30



M. Cummings

MINA CUMMINGS, sworn:

THE WITNESS: Mr. Justice

Berger, my name is Mina Cummings. I am a housewife and a mother. I also am employed by Hire North, secretary to the project manager. I have lived in the Territories for the past six years. When I first came north I lived in a two-room shack, I carried my water and my honey bucket, for that first year, and I feel I have paid my dues as a northerner.

Well, we finally moved into a better house. We still do not have running water and sewer, but we have progressed, and progress is what these hearings are about.

It is all very easy for some-one who lives very well on a government grant to say, "Stop, we want the north to stay as it is and have more land development, etc." Just where are these people that will develop the land? Now, Dene Co-op planted a field of potatoes in Simpson and no one would dig them. They laid in the ground and they rotted.

If building a pipeline means that we will have to dispense with hostels and our children leaving home at the ages of 13 and 14 and not returning because there is just no job available, then I'm for a pipeline. If building a pipeline means our fuel bill will be cut by 50%, then I'm for a pipeline. If building a pipeline means that some day I can have water and sewer in my home, and women no longer have to bear the indignity of emptying honey buckets, then I'm for a pipeline. If development means that our young





M. Cummings

1 people will have jobs and will remain in the communities  
2 after completing school, then I'm for a pipeline. If  
3 the dollars spent on building a pipeline down the  
4 Mackenzie Valley raise the standard of living for north-  
5 ern people by even 25%, it will be worth it.

6                   There is no joy in life if one  
7 must live in a cold house. I know. When it's 50 below  
8 zero it's pretty cold. Every mother in Fort Simpson  
9 knows that when her child reaches the age of 13 or 14  
10 they will be leaving home to further their education,  
11 and the possibility of returning again to live with their  
12 family is nil, because there are no jobs available for  
13 them. There is no joy in this fact. There is no joy  
14 either when we have children to clothe and feed and no  
15 money to do it with. What pride is there in collecting  
16 a weekly welfare cheque?

17                   I listened to Chief Antoine  
18 yesterday afternoon speak about southerners coming here  
19 for a few months, making money, and returning south to  
20 spend it. I have lived in Fort Simpson for five years.  
21 In that time I have been out of the Territories twice.  
22 With the exception of my catalogue shopping for the  
23 things I cannot obtain here, every cent of my money is  
24 not only spent in the Territories but in Fort Simpson.  
25 Chief Antoine stated yesterday that when he speaks at  
26 public meetings he is personally attacked. I am guilty  
27 of that specific statement, as I questioned the Chief's  
28 right to speak for the people of Fort Simpson. He has  
29 the right to speak as the elected representative of  
30 the treaty people, and I do not dispute that. But I do



Mrs. M. Cummings

1 not apologize for standing up for my rights either.

2 I have claimed that the Village  
3 Council, which was voted in by all members of this  
4 community, have the right to speak for the Fort Simpson  
5 residents.

6 In my position as secretary  
7 to the project manager of Hire North, I answer queries  
8 for employment on an average of 6 to 10 per day. Hire  
9 North has a waiting list for employment. These are  
10 native peoples, they want employment. I would like to  
11 remind the Dene people that it is the government that  
12 have not honored their commitments to them, not a white  
13 person like myself. And when they use the term "white  
14 man, go home," I am home.

15 Progress and development is  
16 happening now, whether one likes it or not. I person-  
17 ally wish to see the pipeline with all that it entails.  
18 The pipeline means jobs, it means money that will make  
19 our standard of living better. It means change also, I  
20 realize that. We can meet and accept these changes, if  
21 we meet them as people, not as white, Dene, Metis or  
22 whatever, but as people, and I thank you for this  
23 opportunity to speak.

24 THE COMMISSIONER: Thank you  
25 very much, Mrs. Cummings. Will you let us have your  
26 written statement, please?

27 THE WITNESS: Yes sir.

28 THE COMMISSIONER: Thank you very  
29 much.



C. Hammond

(WITNESS ASIDE)

CHRIS HAMMOND, resumed:

THE WITNESS: A greater portion of what I'd like to say, I'd like to say mainly to the Dene people, not only of this community but also in the Mackenzie.

As I've followed the hearings I have heard you, the Dene people, speak, and what you have said has been good. However, you people as a whole tended to categorize all whites collectively as a group, demented with a lust for nothing but power, wealth and land. Yet all whites are not of this mind. Many of us see no gain or self-satisfaction in the acquisition of power. We admire no man who prostitutes himself for monetary gain, and for many it pains us greatly to see our land tortured and scarred.

A great many of us are concerned about this land, and I'd like to relate a story to you to demonstrate this. I spent a great part of my earlier life living in Ottawa and when I was attending university there one morning I woke up and I turned the radio on and I heard that the Cree Indians of James Bay had lost their land, it had been taken away from them without a fair hearing by the Quebec Government.

When I returned to campus that morning there was an immediate reaction to this, an outcry that this could not be. The people who initiated this reaction were not Indian. They spoke no Algonquin dialogue, they knew no Cree dialect. There was something that transcends a culture, customs or tradition



C. Hammond

1 that bound these people thousands of miles apart. It  
2 was a philosophy, a philosophy that states that the  
3 land is an intricate part of our existence, and as we  
4 destroy it we destroy ourselves.

5 So I've heard many Denes say  
6 that they do not care, but just as they have said they  
7 do not care there are many of us that do care.

8 As I look around this room my  
9 eyes fall upon a poster that decorates this room. The  
10 caption reads:

11 "Our land, our life."

12 It is the slogan of the Dene people, but it is much more  
13 than Dene, it is universal.

14 As I reflect upon this picture,  
15 the falls below the caption, I see Dene children; but if  
16 I look a little deeper I see children that are not  
17 Indian, Metis or white, they are the children of future  
18 generations to come. What is to become of the land  
19 that they are to live on? Is it to be a land of steel,  
20 as Mr. Nahanni spoke of last night, and pollution? Or  
21 is it to be a land of clear waters, tall trees, and rocky  
22 cliffs that seem to reach endlessly towards the sky? If  
23 they were given a choice, which do you think they would  
24 choose? I think I know and I think you do, too.

25 Mr. Berger, when the time comes  
26 and you are to weigh all the facts that you have heard  
27 before you, after you have considered the social, psycho-  
28 logical, economic, philosophical, and environmental  
29 aspects upon which you are to base your recommendations,  
30 I ask you to pause for a moment, sit back, close your





C. Hammond  
M. Lafferty

1 eyes and think of the land, the land of the Mackenzie.  
2 Then, Mr. Berger, I ask you to try and part with that  
3 vision of the land. Thank you.

4 THE COMMISSIONER: Thank you  
5 very much, sir. May we have your written statement so  
6 that it can be --

7 THE WITNESS: Well, the reason  
8 I really wrote this was Whit Fraser put something-- I heard  
9 it on the radio and what I said more than anything was  
10 ah, and that's why I wrote it.

11 (SUBMISSION BY CHRIS HAMMOND MARKED EXHIBIT C-202)

12 (WITNESS ASIDE)

13 MR. LAFFERTY: Can I get sworn  
14 in, please?

15 MAURICE LAFFERTY, sworn:

16 THE WITNESS: I am Maurice  
17 Lafferty. I was born in Fort Simpson in 1934, and I'm  
18 a native of this land, and I think my main problem is  
19 people like the young man that just spoke. When I  
20 think back I seem to remember something about all kinds  
21 of dissatisfaction and disruptions of the university  
22 campuses in the outside, agitators, and upon thinking  
23 a little more about this I think they have cleared the  
24 air there around the campuses. I don't hear so much  
25 about these university riots.

26 But now I'm beginning to hear  
27 all kinds of disagreements within the native population,  
28 all over Canada, and I think these agitators have moved  
29 into our communities, the native community. I think



M. Lafferty

1 there is always going to be young people do-gooders,  
2 and if they can't change the white man's university  
3 systems they're out to change the Metis' peaceful way  
4 of living. This is our main problem.

5 I don't like it to be my problem  
6 so I've banned myself from the Dene nation for this  
7 main reason.

8 THE COMMISSIONER: Sorry, you  
9 what?

10 A I don't belong to the  
11 Dene nation, though I'm a native of this country. For that  
12 main purpose, I don't think it's the native people's  
13 voice and when I look around the room here I cannot see  
14 any true Metis people, my own people, and I seem to  
15 think that they regard this -- pardon the expression --  
16 for nothing more than a travelling medicine show. Perhaps  
17 they don't realize the seriousness of it, but this is  
18 what my people think of it.

19 I know there is a great deal  
20 that has to be ironed out before the development comes  
21 through, and unless we sit together and iron out our  
22 differences we're going to have troubles, even within  
23 the native communities there's going to be uprisings  
24 like today. Maybe I'm standing alone but if they con-  
25 tinue to force their ideas upon us, there's going to  
26 be more within the native community and this will only  
27 break us apart and weaken us.

28 When I look upon that map  
29 I seem to be able to trace my tracks down the Mackenzie  
30 River. I once took a 70-mile trek on snowshoes on a



M. Lafferty

1 spring hunt with my dad, and had I crossed a 100-foot  
 2 swath that it would take to build this pipeline across  
 3 the country, had I crossed a 100-foot swath within 70  
 4 miles I wouldn't have noticed it. When I think of the  
 5 240,000 square miles I can only remember the 70 miles  
 6 that I covered on snowshoes, and that's a lot of land.  
 7 That's many miles to cover.

8 Maybe they're travelling in  
 9 style today. They have it too easy. Upon returning  
 10 from my spring hunt in 1953 I was 19 years old, and I  
 11 went to the south because there was no work here. I  
 12 immediately got a job with the oil company and the  
 13 Alberta oil industry was just beginning to boom at  
 14 the time, I think. Maybe I got in on the tail end of  
 15 the boom, I don't know, but I went to work on a service  
 16 rig, service -- oil well, servicing and drilling.  
 17 Though I was only 19 years old and I just came from  
 18 what you may call the bush life, I fitted quite well  
 19 into their industry. I made myself fit in, you might say.  
 20 I learned the roughneck business and after I was pro-  
 21 moted to the second man on the floor and operated power  
 22 tongs and the spinning with chain, I started to realize  
 23 the test that I had gone through because they put the recruits  
 24 through quite a rigid test and to replace my position  
 25 they had to screen about four or five people, and these  
 26 people would only stay a day. If they didn't work out  
 27 they were replaced the next day, and I made it. I don't  
 28 know how. Maybe through determination, but I had to  
 29 work to make a living. This is why I went south.

30 Unfortunately, I had an accident





M. Lafferty

1 and it wasn't through inexperience, it wasn't through  
2 stupidity, because when I was taken to the hospital, the  
3 Royal Alexandra Hospital, the first nurse that I met  
4 there sort of said with a smile, she said, "The roughneck  
5 business must be quite a rough trade to be in because  
6 you're the third that has been admitted tonight," and  
7 it was only about ten o'clock when I was admitted.

8 So I wasn't the only one hurt  
9 on the job, there was a lot of other people that were  
10 being hurt on the job. There is going to be a lot of  
11 this on the pipeline, and I can only stress to the pipe-  
12 line people here to be sure that they have their safety  
13 precautions to make it easier for the men that are going  
14 to work on the pipelines.

15 Anyway, I seem to have run out  
16 of words, probably I'm not -- I didn't prepare a speech.  
17 I come unprepared but the speeches that I have heard  
18 previously have all been pre-conceived somewhere, they  
19 have been prepared and I know you're moving up to Fort  
20 Wrigley and I know you're going to run into the same  
21 thing. I only want you to remember that, and to count  
22 how many people like me you have seen, true Metis of the  
23 Territories.

24 There was one yesterday, Bill  
25 Lafferty, he stood alone, and I stand alone today.

26 THE COMMISSIONER: Thank you,  
27 Mr. Lafferty.

28 (WITNESS ASIDE)

29  
30 PETER COWIE, sworn:



P. Cowie

1 THE WITNESS: Justice Berger,  
2 representatives of the pipelines, good morning. My  
3 name is Peter Cowie, and I have been a resident of the  
4 Northwest Territories for some 11½ years; 9 years and  
5 some odd months spent in this Town of Fort Simpson, the  
6 other two years and some odd months were flying out of  
7 Yellowknife.

8 Now the map on the wall behind  
9 you, sir, covers the major portion of the area that I  
10 have flown in for this past nine years. Some 4,500  
11 air hours covering that same general area. As you could  
12 possibly understand, after all that time in one area  
13 it gets pretty damn boring flying back and forth up and  
14 down those same routes.

15 So you notice things, in fact  
16 you can notice say fresh beaver cutting on a beaver lodge.  
17 You notice moose tracks. You definitely notice toboggan  
18 trails and dog team trails.

19 Now the first couple of winters  
20 I flew out of here, the beginning of 1964, there was dog  
21 team trails much like is depicted on that map, and I  
22 would estimate 30% of the aviation revenue during those  
23 winter months was directly related to trapping or the  
24 trappers, in fact quite a few of those people that  
25 spoke to you yesterday I have flown them and their par-  
26 ents many times.

27 However, I would like to state  
28 that that map is inaccurate as of the last three to four  
29 years. The last winter I did zero, negative, none, fly-  
ing trips for the trapping economy. The outfit that



P. Cowie

1 my aircraft is leased to and I work for did one. I  
2 don't know if it's an economic thing, the price of  
3 lynx when I came here, I believe, was in the 20 to \$35  
4 bracket. Last year or the year before there were some  
5 lynx particularly out of Liard went for \$180 a pelt.  
6 That is a fair increase. The price of chartered aircraft  
7 have not increased as much as the price that fur went up.

8 I would like to think it's a  
9 changing life-style. It was possibly a very harsh life  
10 out on the land and if things like electric light and  
11 running water, telephones, radios are available in Fort  
12 Simpson I think maybe this is one of the reasons why  
13 there is not this great coverage on that map that's  
14 depicted.

15 The second observation, I was  
16 wondering last night as I was sitting here and I believe  
17 it was Rene Lamothe was saying about some chap that  
18 used to hunt and supply food or meat for 40 people, I  
19 got thinking somewhere our ancestors must have been  
20 hunters. They must have lived on the land. This  
21 thing we call industrial development and modern conven-  
22 iences didn't just happen overnight. So somewhere in  
23 Britain or continental Europe or whatever part of the  
24 world people came from that now make up Canada, they had  
25 to be hunters and trappers of wild animals. But somehow  
26 they have evolved because, I've never been to Britain,  
27 I'm not a world traveller, but I gather there's a few  
28 little rabbits there and I've even seen pictures of big  
29 hordes of people there chasing a little furry-tailed  
30 fellow hollering "Tally-ho", but I've never seen them





catch or eat him, so I think Britons would probably be pretty skinny if they still tried living off this land.

The final thing I might mention and this might be able to alleviate some of the problems that people have about a pipeline. I grew up in the Fraser Valley about 40-50 miles out of Vancouver and when I was a young lad there, there was a pipeline proposed and put through this farming-dairying community, as it was then, and this was through property that was deeded land, used land, farmers had -- some families had been on there for generations, cleared it, cultivated it. They were very concerned, as understandably so, the people up here are concerned. However, the pipeline went through and the next planting season or the harvesting season after this line went through the comments were made from all my farming friends that, "Gee, this was a good thing. The cows are out there now grazing on the area where the pipeline went through. Sam down the road there got his back 15 acres cleared and paid for." So maybe the pipeline people could bring some photographs or have some photographs of existing pipelines that show them not great ugly monstrous steel snakes across the land but something that you put in there, it's buried, vegetation and whatnot has grown back over it, and it's not an ugly scar as I'm sure most people are scared it's going to be up here.

I really have nothing more to say, sir. I earn a living here, I do not get a pay cheque from Ottawa every two weeks like some people have been jumping up and telling you. I do not have a government





P. Cowie  
A. Dodd

1 grant to prepare facts and figures. I just had to make  
2 some observations. Thank you.

3 THE COMMISSIONER: Thank you.

4 Just a moment, Mr. Cowie. Just this map, my understand-  
5 ing yesterday was that it wasn't suggested that this  
6 represented current use of the land. I think it was  
7 the historical use made of it by a number of people.

8 THE WITNESS: They are registered  
9 traplines this covers. What I was going to get in is  
10 because of changing life styles they are not used as they might  
11 be.

12 THE COMMISSIONER: Yes, I understand your point but I don't think that anyone suggested  
13 that this was a current use. Anyway, thank you very much.

14 (WITNESS ASIDE)

15 THE COMMISSIONER: If anyone  
16 else would like to say something --  
17

18  
19 AL DODD, sworn:

20 THE WITNESS: Mr. Berger, my  
21 name is Al Dodd, and I'm project manager for Hire North.  
22 I'd like to reply to a few comments made the day before  
23 yesterday to Hire North by Mr. Rene Lamothe, seeing  
24 as how the witnesses are sworn in, I think the record  
25 should be put straight.

26 " Hire North is paying \$9.50 per  
27 hour to have people ride around and sleep in pickups,  
28 plus a guarantee of 16 hours per day."

29 We do not pay 9.50 per hour to  
30 anyone in Hire North, regardless of where they sleep.



A. Dodd

1 "We have split up families." There was an item in the  
2 newspaper the other day that stated two marriages out  
3 of five ended in separations throughout Canada. Are we  
4 to be held responsible for these two? It has only been  
5 going on for 1,975 years. Hire North has been in  
6 existence for three.

THE COMMISSIONER: It may have  
7 been going on longer than that.

8 THE WITNESS: We are also  
9 accused to contributing to the alcohol problem by the  
10 money which we have given to people who work for us.  
11 But, Mr. Berger, I have seen possibly more broke drunks  
12 than so-called Hire North money drunks. I think they  
13 are fairly even in this controversy. But I've seen the  
14 broke drunks follow a Hire North pay cheque from one  
15 end of town to the other to borrow or to get free drinks.  
16 These are the same people that stand around and say,  
17 "Development, oh no, not us, we don't want it."

18 We have on file in our office  
19 work cards for 1,280 people. We have had up to 180 people  
20 at one time on active payroll cards, totalling up to  
21 200,000 per month. Is this so wrong? These people are  
22 from all walks of life, northern life, from Whale Cove,  
23 Yellowknife, Cambridge Bay, Inuvik, Aklavik, and all  
24 towns in the Mackenzie Valley including Fort Liard,  
25 Nahanni, Trout Lake, Fort Resolution, Fort Rae,  
26 Providence, etc. These are working people, people  
27 striving for some semblance of independence, not a  
28 bunch of non-voice followers. These people should have  
29 a loud voice --

Q Excuse me -- what?



A. Dodd

A Non-voice followers.

1 The negative attitudes toward development in the north  
2 are very detrimental to all people concerned and all  
3 indications point towards a negative attitude versus  
4 a positive one. I can only speak for the people who  
5 have worked for the Hire North organization as operators,  
6 laborers, kitchen and supervisory staff. We have made  
7 it possible for over 100 people to make a living operat-  
8 ing heavy equipment, which is an alternate of their  
9 own choosing, opposed as it might be to going back to  
10 the land. This, my friends, is development.

11 If I were to talk to 90% of  
12 these people involved with Hire North and ask the  
13 question, "Development or not?" I am sure they would  
14 answer that if it includes the camps we have run so  
15 far, and a 3-meal a day schedule, 30 days respite from  
16 their present way of life and a pay cheque to bring  
17 home, they would say, "If this is development, let's  
18 have it."

19 The question of dry camps has  
20 been brought up and I would like to say that we run all  
21 of our camps on a dry basis. Liquor is not allowed in  
22 the camps. This may interfere with human rights to a  
23 certain extent, but one of the biggest drawing cards to  
24 our camps is the non-allowance of alcohol. If someone  
25 does break the rule, they are immediately dismissed, and  
26 I have yet to have any ill-feelings because of this  
27 practice. The native people themselves are the first  
28 ones to frown on someone bringing alcohol into one of  
29 our camps.





A. Dodd

1                   These people we are directly  
2 involved with are very much in favor of development or  
3 they would not participate in the project as avidly  
4 as they are now doing, and there are more people wanting  
5 to become involved in this project. We have approximately  
6 100 job applications to prove it, and more applying  
7 every day.

8                   I suggest to you, Mr. Berger,  
9 that had the question of a pipeline been put to the  
10 people of the Northwest Territories via secret ballot  
11 with a simple "yes" or "no", there would be an overwhelm-  
12 ing vote of "yes".

13                   In conclusion, Mr. Berger, I  
14 would like to extend an invitation to you and your  
15 people to conduct a hearing in Camp 1. We have 50  
16 people in camp and most of them are involved in northern  
17 development as it now is.

18                   THE COMMISSIONER: Thank you, Mr.  
19 Dodd. I wonder if I could ask you a couple of questions?  
20 Hire North has been in business for three years?

21                   A     In the construction, yes.

22                   Q     And what -- can you give  
23 me an idea of the level of employment in each of those  
24 three years? That is how many northerners were employed  
25 in the first year, how many in the second year, how  
26 many in the third year in terms of numbers and then in  
27 terms of man hours? Mrs. Cummings, I think, is coming  
28 to your assistance here.

29                   A     593 T-4 slips were made  
30 out in '74.



A. Dodd

Q That's last year. Do you happen to know the year before?

A We have been accelerating in that respect every year, but we have hit a level now where we will not, unless further expansion within our own organization, to absorb any more people than that.

Q Well, 594 last year represented a plateau, if not a peak?

A That's right, yes. That was our biggest year was last year.

Q Now, the program is essentially a winter program, is it?

A No, it is, in the clearing it is a winter program. Strictly a winter program in the wintertime due to ecological reasons.

Q And how many were employed last year on the clearing, approximately?

A Last year we had approximately 150 people in our clearing operation alone, and the rest, the remainder of it, and we peaked out at 180 people per month, the remainder were absorbed in the construction end.

Q Just forgive me for being a little slow about this. 180 a month are employed at Hire North on the average month in the wintertime?

A That's true.

Q And how many of those are on clearing?

A Approximately 130. We absorb 50 in the summertime, we try to stay to 50 people



A. Dodd

1 in the summertime on the construction end alone; but  
2 with the clearing we peak out at 180 people.

3 Q I see. Well, the construc-  
4 tion people you try to maintain a year-around average  
5 of around 50, is that correct?

6 A That's right, yes.

7 Q And clearing in the winter  
8 is 180 less 50, is that about it?

9 A That's right, yes.

10 Q Well, Mrs. Cummings is  
11 shaking her head, I hope you and I aren't messing this  
12 up.

13 A We peaked out at 180 people  
14 and 50 of those were absorbed in the construction, and  
15 approximately 130 in the clearing.

16 Q Well, this coming winter  
17 have you been -- that is if you're able to tell me, and  
18 if you're not, don't tell me anything you either don't  
19 feel you should or that you don't know -- but do you  
20 expect to maintain those levels, do you expect to maintain  
21 that level of approximately 130 a month employed in  
22 clearing this winter?

23 A No, not as of now. We  
24 are looking at winter works projects and a lot of other  
25 projects that I'm not free to mention right now, but--

26 Q Any idea --

27 A -- we are trying to absorb  
28 the same number of people, it's all based on man hours  
29 per winter, and we're going to try and absorb the same  
30 amount again.



A. Dodd

1 Q But so far as highway  
2 construction is concerned, on that you won't be able  
3 to maintain the levels that you had last year?

4 A No, no, we will be  
5 decelerating in the construction side of it. But we  
6 will be at it again next year. We have already been  
7 told that we will be going next year.

8 Q Yes.

9 A Our year starts in March.

10 Q Oh, I see.

11 A The end of our year.

12 Q Well, you've been told that  
13 Hire North will still be running?

14 A Definitely.

15 Q The next fiscal year.

16 A Definitely.

17 Q But as I understand it,  
18 your highway program will be diminished, but you're  
19 looking to other projects, some of which haven't yet --

20 A This is right.

21 Q -- been worked out to keep  
22 people working, that's the point, I take it.

23 A That's true. But there is  
24 no shut-down at Hire North.

25 Q Well, thanks very much. I  
26 wonder if you'd let us keep your written statement too  
27 so it can be marked as an exhibit?

28 A Sure.

29 (SUBMISSION BY AL DODD MARKED EXHIBIT C-203)

30 (WITNESS ASIDE)





G. Erion

1 MR. ERION: I've already been  
2 sworn in, so can I continue?

3 THE COMMISSIONER: Yes, right.  
4

5 GORDON ERION, resumed:

6 THE WITNESS: I would like to  
7 clarify at first that I'm not speaking on behalf of  
8 the Chamber of Commerce, I'm just speaking as an indi-  
9 vidual in this case. I have several questions for the  
10 applicants. The first one is directed to Foothills.

11 I'm wondering if there is not  
12 sufficient gas in the delta at the time the permit is  
13 issued and you happen to be the applicant that receives  
14 the permit, if there is not sufficient gas in the delta  
15 would you draw upon Alaskan gas to move it through the  
16 line?

17 MR. RUTHERFORD: No, we won't,  
18 and there will be sufficient gas in the delta for us  
19 to build our pipeline.

20 THE WITNESS: Right. This ques-  
21 tion is for both applicants. Should one of you receive  
22 a permit for this construction, if there is insufficient  
23 funds to finance this large project through traditional  
24 financial groups, would you be approaching the government  
25 to subsidize the cost of this line, such as in the  
26 Syncrude project?

27 MR. RUTHERFORD: I'd like to  
28 answer that because it's more my end of the business  
29 than John's. We feel confident we can finance it  
30 within Canadian funds without any government guarantee.



G. Erion

1 That doesn't mean we don't think a government guarantee  
2 might be appropriate, and we think it may well be  
3 appropriate. We don't think it would take the form like  
4 Syncrude but because the natural gas industry has now  
5 changed and the price in the market has gone to commodity  
6 value, which I think you are aware of what that means,  
7 the cost of transportation then doesn't so much influence  
8 the price in the market, but the flow-back to the  
9 producers and the economic rents to the government and  
10 the Territories in the form of royalties. So that if a  
11 government guarantee -- and I'm thinking in terms like  
12 a deficiency guarantee on the financing, on a guarantee  
13 not to advance money but just to guarantee that if  
14 any unusual circumstances did happen that at some time  
15 there would have to be otherwise a default on the bond  
16 interest or repayment of bonds. In that term, that some  
17 type of government guarantee against the bonds would  
18 make the financing a much less costly form of financing,  
19 it would allow you to get a lower interest rate on your  
20 bonds and also increase the percentage of bonds that  
21 you would, in your structure, and that could have the  
22 effect of lowering your cost of service which would have  
23 the effect of flowing more money back to economic rents,  
24 and in that respect I think that a government guarantee  
25 could well be considered as being a reasonable thing  
26 for the government to do, and it could be an advantageous  
27 thing for the government to do. So I'm not saying the --

28 THE COMMISSIONER: You mean the  
29 government might stand a chance of getting greater  
30 royalty or a greater share of revenue via taxation if



G. Erion

1 they provided a guarantee which enabled you to borrow  
2 money at lower interest rates?

3 MR. RUTHERFORD: Absolutely.

4 It's a dual thing. Even without lower cost of service  
5 they are more or less guaranteeing their own economic  
6 rents to the production of the gas, but if by a  
7 guarantee they could make -- that money would flow to  
8 them rather than to the financial houses, it would be a  
9 reasonable thing for them to do. So in that respect  
10 I say to you that a government guarantee might very well  
11 -- that these pipelines, our pipeline may very well end  
12 up with a government guarantee. But we are not asking  
13 for one. We have not asked for one yet and we do not  
14 think it's required; but I can tell you that we're going  
15 to point out to the government that it might be in its  
16 own interests to do so.

17 THE WITNESS: Right. That's much  
18 different than what happened with Syncrude, though.  
19 It was directly subsidized.

20 MR. RUTHERFORD: Much different,  
21 yes.

22 THE WITNESS: While I have you  
23 at the mike, your president, Mr. Blair, stated I'm not  
24 sure which community it was at, Fort Good Hope or Fort  
25 Norman, somewhere in there, that they would be quite  
26 prepared to sell an issue of shares or majority share of  
27 the Foothills Company to a native organization in the  
28 Territories. Would you like to clarify that statement?

29 MR. RUTHERFORD: Well, I wasn't  
30 there and I don't know the circumstances under which Mr.





G. Erion

Blair was asked, and I don't -- I have talked to him about this and I know what his answer was. We have always said that any -- all the northern people can participate in the ownership of our pipeline. It's a matter of buying shares. That's the way a public enterprise works, any public can buy your shares. We would like the northern people to buy all the shares they could. If the Native Brotherhood had money, it would be an excellent place for them to invest their money. It's their own resource, the production of their own resource, it will earn a return on their money, and Mr. Blair said that if they had a lot of money they wanted to invest, that Foothills would be happy to have them invest in it. He said if they didn't like straight equity, that some type of financial structure might be developed like a special preferred issue or something for them, if they wanted to invest in that nature.

I think he then was asked, what if they want or had enough money to buy control of the pipeline, and I think he said that even in those circumstances that it would be possible that they could acquire control of the pipeline, but he had one particular rider on it, that I do not know has come out, and that is that he said that since we are sponsoring this pipeline we would have to be for our own purposes, we would have to be sure that the pipeline was managed and run by able pipeline people, that it would be a disaster to turn the pipeline over to inadequate management, so he had that rider on it. It some way would have to be worked out that the assurance -- and you wouldn't get



G. Erion

1 | financing unless the assurance was there -- that the  
2 | pipeline would still be managed and operated by pipeline  
3 | people.

4 | THE WITNESS: So you would  
5 | retain the administration of the company even though  
6 | there is a possibility that you could sell the majority  
7 | of the controlling shares?

8 | MR. RUTHERFORD: Yes, and I don't  
9 | think the sale of the majority of shares is contemplated  
10 | at all, but he was pointing out that it was a remote  
11 | possibility that such a thing could happen if somebody  
12 | wanted to, but I do remind you of the rider that it would  
13 | have to be -- the management and direction of it would  
14 | have to remain in able hands.

15 | THE WITNESS: I wonder if Arctic  
16 | Gas would like to answer that question?

17 | MR. WORKMAN: Well, financing of  
18 | course is a very important part of the whole project, and  
19 | we have certainly had preliminary discussions with  
20 | financial houses throughout the world to be assured that  
21 | there will be money to back our project. However, these  
22 | are preliminary discussions. No one can be committing  
23 | themselves to financing a project until we get through  
24 | all the regulatory procedures. At that point then we will  
25 | get down to signing hard and fast contracts; but we fore-  
26 | see no problems in that respect.

27 | THE WITNESS: If -- this is sort  
28 | of a joint statement -- you're looking for money all over  
29 | the world. I'm not sure, but I think Foothills stated  
30 | that you're looking for equity money in Canada.



G. Erion

1 MR. WORKMAN: Pardon me. For  
2 equity money the Canadian Arctic Gas project would be  
3 predominantly Canadian. We would like to have all our  
4 equity as Canadian. Canadians will get the first choice,  
5 and I'm sure there will be -- well, I'm positive it  
6 will be over 50% Canadian, and if Canadians don't want  
7 to pick up the remainder, then we will probably go out-  
8 side. We will go outside for it.

9 THE WITNESS: O.K., then your  
10 discussion of going to the financial houses through the  
11 world was just for the issuing of bonds?

12 MR. WORKMAN: Yes.

13 THE WITNESS: And other forms of  
14 financing?

15 MR. WORKMAN: Right.

16 THE WITNESS: O.K. What would  
17 happen if you could not raise sufficient capital  
18 throughout Canada and the rest of the world to finance  
19 this \$6.2 billion project? Would you go to the govern-  
20 ment, to either the American or the Canadian Government  
21 to subsidize you?

22 MR. WORKMAN: That's a big  
23 if, I guess if that were to happen, yes, I guess we  
24 probably would. As Mr. Rutherford has pointed out,  
25 it would be an advantage to them, too.

26 THE WITNESS: During this  
27 schedule of three years of construction, should Foot-  
28 hills get it, it's approximately \$4 billion; should  
29 you get it, it's approximately \$6 billion; that's a  
30 large amount of money to be drawing out of the financial



G. Erion

1 capabilities of Canada right now today with the high  
2 interest rate and the excellent return on investor's  
3 money there seems to be a fair amount of capital around  
4 and available. I'm not sure what it will be like  
5 two years down the road, should this project take place.  
6 Do you not think that you will be drawing upon too  
7 much of Canada's capital assets to make it hard to do  
8 other projects and other forms of financing in Canada  
9 during these three years?

10 MR. WORKMAN: Our financial  
11 people have looked at this to see the overall effect  
12 on Canada and on the Canadian dollar, and it's amazing  
13 that it turns out to be a very insignificant effect.  
14 We feel Canada can absorb this quite easily.

15 THE WITNESS: In your case it  
16 was Gemini North that did the micro-macro economic  
17 preparations for your statement, is that not true?

18 MR. WORKMAN: I think we've had  
19 other consultants as well.

20 THE WITNESS: Who were they?

21 MR. WORKMAN: I can't -- I'm not  
22 sure of the actual consultants, but we do have other  
23 economic consultants.

24 THE COMMISSIONER: Regarding the  
25 impact north of 60, was it Gemini North that you relied  
26 upon?

27 MR. WORKMAN: Gemini North was  
28 our major consultant in economics. Yes, we have had others,  
29 we've had -- van Ginkle has been involved and we  
30 have had other economic advisors too.





G. Erion

1 THE WITNESS: The point that  
2 I'm getting at is this, that I have read Gemini North's  
3 presentation which is more of a microform of the northern  
4 north of 60, as you pointed out, economic picture, and I  
5 find that the models that they used in their economic  
6 statement of what has happened and what is presently  
7 here and projecting it through the six-year model that  
8 they used, their figures do not hold water and I'm  
9 hoping that during the fourth phase of the hearing,  
10 during the socio-economic, that Gemini North will be  
11 present to answer questions on this.

12 THE COMMISSIONER: Well, we  
13 understand they will be, in fact I directed in my  
14 rulings that the people who prepared the material that  
15 Arctic Gas has submitted should be brought forward,  
16 and they have been so far. We just haven't reached  
17 Gemini North yet. Forgive me for answering that, but  
18 that's what I intend to see occur.

19 MR. WORKMAN: I'm sure they  
20 will be.

21 THE WITNESS: Then we will have  
22 an opportunity to question them at a later date.

23 MR. RUTHERFORD: Excuse me, could  
24 I interject? I don't think your comparisons of  
25 capital cost are right. I don't think you're quite  
26 comparing oranges and oranges. I think you've got a  
27 little apples and oranges. What I wanted to point out  
28 to you was that you know that Foothills itself is raising  
29 \$1.8 billion. You know that then A.G.T.L. Canada and  
30 A.G.T.L. has to raise the money for expansion of its



G. Erion

1 system within Alberta, and you know that Westcoast has  
2 to raise money for the expansion of its system within  
3 British Columbia, and that TransCanada has to raise  
4 money for the expansion of its system? I just would  
5 request that when you compare like the Maple Leaf pro-  
6 ject with the Gas Arctic project, that you're sure that  
7 you add up each element in both circumstances so that  
8 in our case if you add Foothills plus A.G.T.L. plus  
9 TransCanada, plus Westcoast, be sure that you add  
10 TransCanada plus Westcoast to Gas Arctic when you  
11 compare our capital cost with those, because you're  
12 too high on our capital costs.

13 THE WITNESS: I haven't seen a  
14 copy of your socio-economic statement, that's why I'm  
15 not quite familiar with your models and projections you  
16 have.

17 THE COMMISSIONER: Mr. Ruther-  
18 ford, just so that we're not under any misunderstanding,  
19 the cost -- the amount of money that Foothills will have  
20 to go into the capital markets to obtain in order to  
21 build the pipeline from the Mackenzie Delta to the  
22 60th Parallel is 1.8 billion, is that right?

23 MR. RUTHERFORD: That's correct.  
24 The first financing.

25 THE COMMISSIONER: Yes. Now,  
26 if you add to that the cost of expanding the Westcoast  
27 system, the Alberta Gas Trunk system, and the Trans-  
28 Canada system, you get the figure of 4.2 billion that  
29 Mr. Erion used. Is that right?

30 MR. RUTHERFORD: You get 3.5



G. Erion

1 billion.

2 THE COMMISSIONER: All right.

3 MR. RUTHERFORD: If you add

4 Foothills, Alberta Gas Trunk Line Canada, Alberta Gas

5 Trunk Line, and Westcoast, and you go right through

6 1984, you get 3.5 billion, including all of those.

7 THE COMMISSIONER: Well, where

8 did Mr. Erion get the figure, and where did I get the

9 figure of 4.2 billion?

10 MR. RUTHERFORD: I don't know,

11 Mr. Berger.

12 THE COMMISSIONER: Well --

13 THE WITNESS: I thought it was

14 stated on Monday that that was the cost. That was what

15 I was drawing upon, just from memory.

16 THE COMMISSIONER: I thought

17 Mr. Blair told us that. I must be slowly losing my mind.

18 MR. RUTHERFORD: We've been

19 aware; you know, for some time that when we are

20 compared with Gas Arctic that we are not compared on

21 an even basis, and I'm not trying to criticize Gas Arctic,

22 I'm criticizing almost the people that take our figures,

23 and when we quote our figures, we have added expansion

24 of Westcoast and I don't believe Gas Arctic's figure

25 does. I know it does not. We have added the expansion

26 of TransCanada and I don't believe theirs does. But

27 let me correct my statement to you, because I'm mislead-

28 ing you too. The 3.5 billion dollars does not include

29 the expansion of TransCanada, so possibly the

30 \$4. billion that you're speaking of includes TransCanada.





G. Erion

1 The figures on my sheet that I just quoted you are  
2 Foothills, A.G.T.L., and Westcoast.

3 THE WITNESS: Yes.

4 THE COMMISSIONER: And I think  
5 that the figures we were given two weeks ago in Yellow-  
6 knife, as a matter of fact, showed that if you include  
7 the cost of expanding the TransCanada system you got  
8 4.2.

9 MR. RUTHERFORD: Yes, it would  
10 be approximately 4 billion, and that's probably the  
11 figure that you had.

12 THE COMMISSIONER: Excuse me,  
13 let's just settle this before we go on. Mr. Workman,  
14 the figure of 7.1 billion for Arctic Gas, as I understand  
15 it, is the cost of building the pipeline from Prudhoe  
16 Bay across the Northern Yukon to the Mackenzie Delta, and  
17 the cost then of building the Parsons Lake supply leg,  
18 the Richards Island supply leg, and then the main  
19 trunk line south through the Territories, through the  
20 provinces, and into the United States; is that where  
21 the 7.1 billion takes us?

22 MR. WORKMAN: I can't say  
23 exactly what the 7.1 is. I think that's probably right,  
24 but the 5.6 billion is strictly from the U.S. border  
25 in Alaska, Yukon border and the delta down through the  
26 Territories, splitting it in Central Alberta, one leg  
27 going to the B.C.-Montana border and the other going  
28 east to tie in with the TransCanada.

29 THE COMMISSIONER: Right. Now  
30 that's 5.6 billion for your main trunk line.



G. Erion

1 MR. WORKMAN: Yes.

2 THE COMMISSIONER: But if you  
3 added in the cost of expanding the TransCanada system  
4 and the Westcoast system, that would give us the figure  
5 comparable to Mr. Rutherford's 4.2 billion.

6 MR. WORKMAN: That 5.6 does not  
7 include Westcoast. We don't show a tie-in to Westcoast.

8 THE COMMISSIONER: All right.

9 MR. WORKMAN: If there is any  
10 expansion there and expansion on the TransCanada, it  
11 would be added to the 5.6.

12 THE COMMISSIONER: Well, Mr.  
13 Erion's point has from the beginning been that to what  
14 extent are the capital markets going to be called upon  
15 to supply funds, whether they are called Foothills or  
16 TransCanada or whether they're called Arctic Gas or  
17 TransCanada, and just to be fair to him and Mr. Ruther-  
18 ford was trying to make the point that to compare the 4.2  
19 billion to you people, you would have to add to 5.6  
20 the cost of expanding TransCanada and perhaps Westcoast,  
21 and that if you were going to compare your 5.6 billion  
22 to Foothills, it should be a comparison with his 1.8  
23 billion. Is that right?

24 MR. RUTHERFORD: No, I don't  
25 think that will be fair. That will be great if you wanted  
26 to do that, but it wouldn't be fair because their  
27 expenditure takes them down to the United States border  
28 and you would have to add the expansion of A.G.T.L. --

29 THE COMMISSIONER: Yes..

30 MR. RUTHERFORD: -- to ours to



G. Erion

1 get to the border, yes.

2 THE COMMISSIONER: And that  
3 would give us what?

4 MR. RUTHERFORD: I don't have  
5 that figure, but I would think it's about 2 billion.

6 THE COMMISSIONER: So that  
7 would be --

8 MR. RUTHERFORD: No, I'm sorry.  
9 It's about -- oh, well, let me give you the A.G.T.L.  
10 Canada and A.G.T.L. A.G.T.L. Canada's expenditure is  
11 73.4 million -- no, 80.5 million, sorry, 80.5 million;  
12 Alberta Gas Trunk Line is 711 million dollars.

13 THE COMMISSIONER: So your 1.8  
14 plus about 800 million is 2.6. 2.6 is the comparison  
15 with 5.6.

16 MR. WORKMAN: Well, I'm not  
17 sure we're still not talking about apples and oranges,  
18 though, is the Alberta Gas Trunk system parallel or  
19 equivalent to what Arctic Gas is proposing in Alberta  
20 or South-Eastern B.C.?

21 THE COMMISSIONER: Well, I  
22 think that that's something we can go into later at  
23 greater length, but -- I'm trying to help myself as well  
24 as I was trying to help you out.

25 THE WITNESS: Could I just  
26 maybe have a figure from each of you?

27 MR. RUTHERFORD: Could I give  
28 you a different figure because you're talking about  
29 the money required from the market.

30 THE WITNESS: Right.



G. Erion

1 MR. RUTHERFORD: We are talking  
2 about the total expenditure when the pipeline is fully  
3 powered.

4 THE WITNESS: Right.

5 MR. RUTHERFORD: And from the  
6 date it comes into operation, the expansion of the  
7 pipeline is taken care of by internal funds in the  
8 financial plan that is projected. So for our project  
9 the money that has to come from the financing of the  
10 project through -- well, right till it's fully powered,  
11 and including all four segments -- Foothills, A.G.T.  
12 Canada, A.G.T.L. and Westcoast Transmission -- that's  
13 the total money we need and that leaves out the  
14 expansion of TransCanada, but the other parts is 2.4  
15 billion dollars, so that's 2.4 billion dollars to come  
16 from the market place for all of our combined companies.

17 THE COMMISSIONER: Right. The  
18 rest will come from cash flow.

19 MR. RUTHERFORD: The rest comes  
20 from cash flow.

21 THE WITNESS: O.K., and what  
22 is Arctic Gas' figure ?

23 MR. WORKMAN: I'm not sure, I  
24 don't have those figures in front of me, Gordon. Maybe  
25 we can get these for you on an equivalent basis.

26 THE WITNESS: I'll go onto my  
27 final question. Would it be more economic for the  
28 Foothills company to rather than run spur lines into  
29 the communities and the Territories, the ten various  
30 communities, to directly subsidize the traditional





G. Erion

1 feels that we are using now? I'm sure that probably the  
2 method that you're endeavoring to calculate this spur  
3 line cost on is amortizing it over say 15 or 20 years.  
4 Would it not be cheaper to the capital cost of the  
5 project and to you know, sort of produce more royalties  
6 in the end to directly subsidize the fuel costs in the  
7 north today as compared with the cost of delivered gas  
8 when the line is completed?

9 MR. RUTHERFORD: No. We've  
10 looked at that. We've adopted the plan we did after a  
11 close look at that. The trouble with what you're  
12 suggesting is that you don't know what that subsidy is  
13 in the future, even if it were cheaper in the early  
14 years and see, in some places it might be; in others  
15 it would not. But as a continuing thing, what we are  
16 saying is we're going to build those laterals as part  
17 of the original construction. ONce that lateral is built  
18 then that's a fixed subsidy for say 20 years, it's a  
19 fixed amount, and it is the business we're in and on  
20 analysis we feel that this is the best way to do it.

21 THE WITNESS: O.K., let me  
22 break it further. I think that you're probably correct  
23 in the communities along the corridor; but for places  
24 like Yellowknife, Fort Smith, some of the other communi-  
25 ties that you'd be running it into, would it not be  
26 cheaper to either subsidize or find another method of  
27 delivering the gas to those communities rather than run  
28 a spur line in?

29 MR. RUTHERFORD: No. Your  
30 point is well taken but we don't feel that it would and



G. Erion

1 I think one of the main reasons is what's going to be  
2 ten years after we are in business, what, you know, how--  
3 this is a positive physical defined way of doing this,  
4 and it results in that gas in those communities for the  
5 next 20 years or so.

6 THE WITNESS: O.K., I just  
7 have this thing about Yellowknife. They get everything,  
8 you know.

9 I have just a short statement  
10 I would like to make, a personal thing. Mr. Lamothe  
11 spoke yesterday comparing the Athapaskan way of life  
12 to the industrial society and he seemed to feel that  
13 the Athapaskan way of life was far superior because the  
14 people were happy in those days, they had self-esteem,  
15 values, unity in the family, future for their young.  
16 These are all values and aspects of the way of life to  
17 which I was raised. The industrial society has one  
18 economic basis, working to further oneself, to train  
19 one's mind, to perfect one's abilities, and to be happy  
20 with the accomplishments of producing and reaping the  
21 benefits.

22 This work ethic fills me with  
23 happiness and self-esteem. One of the problems of our  
24 society is the permissiveness of subsidies from govern-  
25 ment. We are not doing these people any favors by giv-  
26 ing them something for nothing. The essence of self-  
27 esteem is to work to further oneself.

28 I am a young man full of energy.  
29 One of the joys of living in today's industrial society  
30 for me is the number of opportunities available. I can



G. Erion  
Mrs. M. Fizer

1 do anything I want to do today. Maybe I have to work  
2 hard for some of these things, but the enjoyment of  
3 the benefits is 'incredible. Like the song says:

4 "You can do anything you want this time around  
5 You can be anything you want this time around."

6 I urge you, Justice Berger,  
7 to recommend controls on this project that will benefit  
8 locals so that all may do anything they want this time  
9 around.

10 THE COMMISSIONER: Thank you,  
11 Mr. Erion.

12 (SUBMISSION OF GORDON ERION MARKED EXHIBIT C-204)

13 (WITNESS ASIDE)

14 MRS. MARY FIZER, resumed:

15 THE WITNESS: I just wanted to  
16 ask, I've never been to a pipeline town, so to speak,  
17 and I understand there are such towns in Alberta such  
18 as Swan Hills. If the pipeline is built by either of  
19 the applicants, do you have plans -- I believe in Arctic  
20 Gas' case it's 65 people will be left in Simpson, in  
21 Foothills' case approximately 91 -- do you have plans  
22 to provide these people, should the village not have  
23 things such as recreation complexes, swimming pools,  
24 good hockey rinks, etc., etc.?

25 THE COMMISSIONER: You should  
26 fill in the rest while you're at it.

27 MR. RUTHERFORD: I think per-  
28 haps a good example for you would be to look at Fort  
29 Nelson and Fort St. John. You know they were developed  
30 by Westcoast Transmission, which is the company I come





Mrs. M. Fizer

1 from. I'm a Foothills' officer, a full-time Foothills'  
2 officer now but I was a full-time officer of Westcoast  
3 for many years, and Inland Natural Gas before that,  
4 so I've been involved in -- and Pacific Northern, I was  
5 president also -- I've been involved in a lot of pipe-  
6 lines and seen them built and had a part in building  
7 them, and stayed to operate them afterwards, and I  
8 think that we have done a lot for Fort Nelson, Fort  
9 St. John, and all the various communities along the  
10 pipeline.

11 MR. WORKMAN: Part of my back-  
12 ground has been with Imperial Oil, and I've lived in a  
13 company town, Norman Wells, and at one time it was a  
14 real company town. Imperial was the paternalistic  
15 provider for everybody in the community, and I guess  
16 this is fine when you try to get a small camp established  
17 in the wilds somewhere; but Imperial's attitude is that  
18 towns should not be run by companies, they should be  
19 run by the people who live in the community; and as  
20 Norman Wells grew, other industries moved in, other  
21 people moved in and Imperial's policy was to try to  
22 get out of this paternalistic attitude. Rather than  
23 operate Community Halls themselves, provide assistance  
24 for the community to build their own Community Hall.  
25 Some of these projects cost Imperial more money than  
26 to build them and operate it themselves, but they felt  
27 that being a good citizen of the community, that was the  
28 way to go.

29 Arctic Gas, I'm sure, will  
30 have a similar policy of being a good citizen of whatever



Mrs. M. Fizer  
C. Hammond

1 community they're in, and if a large number of employees  
2 are going to be residing in Fort Simpson, then I think  
3 it's Arctic Gas' responsibility to contribute to help  
4 that community in recreation, hospitals and so on; but  
5 I think it should be the people of Fort Simpson that  
6 take the recreation business in hand, the running the  
7 community in hand, and it should not be up to the  
8 company that moves in to try and run things. Let the  
9 people in the community run it. Let the companies that  
10 are in that area assist the people financially and  
11 so on.

12 (WITNESS ASIDE)

13  
14 CHRIS HAMMOND, resumed:

15 THE WITNESS: There was reference  
16 made to somebody who gets a pay cheque from Ottawa  
17 every two weeks jumping up and down. I'd like to say  
18 one thing. The views I've expressed are my own. They  
19 in no way reflect the attitudes of Environment Canada.  
20 They can speak for themselves and I'd just like to  
21 say that.

22 THE COMMISSIONER: You're not  
23 speaking for the Government of Canada.

24 A No, I'm not. Would you  
25 like me to? I'd like to say one further --

26  
27 Q Would they like you to?

28 A I'll phone Ottawa.

29 Mr. Cowie made a reference to if  
30 pipeline came, I've made a reference to our progress and



C. Hammond

1 how our land bears the scar of progress and Mr. Cowie  
2 made reference to the fact that a pipeline would not  
3 barely be seen; but you bring in a pipeline and then  
4 you have to bring in service industries. They require  
5 land, and that service industry seems always to be  
6 depending on another service industry, and they want  
7 more land. I've spoke often of my fear of what this  
8 life will be for children in generations to come, and  
9 I've a great fear that they won't see anything that man  
10 has not put here.

11 I look to the south to the  
12 cities where I spent much of my time and all I see is  
13 concrete, asphalt, and the like; and then people of the  
14 city seem to travel a great distances to get away from  
15 that, but they go to spots which are called recreation  
16 areas and what is there but thousands of people doing  
17 the same thing?

18 But here in Fort Simpson I  
19 can paddle across the Snye or whatever means I have to  
20 get across there, or across the Mackenzie, and I find  
21 a very peaceful environment, something very fulfilling.  
22 As I said earlier, I fear greatly that the day will  
23 come when we, too, people who live along the Mackenzie  
24 will have to travel great distances to get away from it  
25 all, and I really don't want to see this day will ever  
26 come.

27 I just have a great fear for  
28 -- I keep reiterating this, I keep saying it over and  
29 over -- for the children of generations to come. It  
30 really frightens me. I said earlier that the land,





C. Hammond  
F. Paullette

1 people have been arguing about the land, and I said that  
2 the land belongs to those children and we are the keep-  
3 ers of it, and maybe we have overstepped our jurisdiction  
4 and we have taken much more than we rightfully have.  
5 I'd just like us to maybe stop for a while and see what  
6 we are going to do with this land because I look to  
7 the south and I see urban sprawl, I see people of the  
8 south rebelling against construction that is taking  
9 away their land. They are trying to stop airports  
10 there, trying to stop freeways.

11 I look to California and I see  
12 if the paving continues at the rate it is today, the  
13 State of California will be totally paved by the year  
14 2000. That's not a very aesthetic thing to look at.

15 So I just wish we'd slow down  
16 for a while and just take our time, think of the land  
17 more than anything else, and the people that live off  
18 that land. Thank you.

19 THE COMMISSIONER: Thank you  
20 very much, Mr. Hammond.

21  
22 (WITNESS ASIDE)  
23

24 FRANCOIS PAULLETTE, resumed:

25 THE WITNESS: I would like to  
26 direct my question to the oil companies, or the gas.  
27 What is -- for the benefit of other people who aren't  
28 following the procedures in the hearings -- what is  
29 your stand with regard to land claims and land  
30 settlement?





F. Paullette

1 MR. WORKMAN: As far as Arctic  
2 Gas is concerned, we would naturally like to see your  
3 land claims settled as quickly as possible. However,  
4 this is something that has to be settled between the  
5 Government of Canada and the native people in the  
6 Northwest Territories. We just hope that this can all  
7 be completed just as quickly as possible, but unfortun-  
8 ately we can't do anything about it; it's not in our  
9 area.

10 MR. RUTHERFORD: As far as  
11 Foothills is concerned, I think Mr. Blair issued a  
12 press release on this particular point, and we feel as  
13 Mr. Workman says for Gas Arctic, we feel that the land  
14 claims should be settled before the pipeline is built.  
15 How long we could wait for a land settlement, we don't  
16 know. Mr. Blair suggested that we were able to delay  
17 -- that there was going to be a delay now from the  
18 original timetables due to the hearings in Ottawa, which  
19 we don't anticipate a decision now until the fall of  
20 next year; I think that automatically delays the con-  
21 struction program one year. He suggested that another  
22 year's delay would be possible in Foothills' case. I  
23 think our feeling is that that should be timed, that  
24 we feel that there should be diligent work towards  
25 settling the land claims right now, and that they should  
26 be able to be settled in time to let us proceed within  
27 about that time frame.

28 What would happen if they were  
29 not settled by that time, we are not prepared to say.  
30 There is great pressures, as you know, from the rest of



F. Paulette

1 Canada to proceed with this pipeline, and I think our  
2 feeling is that you should get on with the settlement  
3 and that you have time to settle it before the pipeline  
4 will be built.

5 THE WITNESS: I have another  
6 one, another question. In respect to -- not to this  
7 gas pipeline but to the oil pipeline, I understand there  
8 is also talk of extracting oil from the delta, do ano-  
9 ther procedure of this sort like this particular  
10 hearing --

11 THE COMMISSIONER: I can't --

12 THE WITNESS: -- have to go on?

13 THE COMMISSIONER: I'll answer  
14 that. If this pipeline were built and then the group  
15 of companies which has already advised the Government of  
16 Canada it wishes to build an oil pipeline by 1983, it's  
17 already told the government that, if it were to go to the  
18 Government of Canada and say in two years or three years  
19 and were to say, "All right, we're ready to go, we want  
20 to go ahead now. Will you let us go ahead?"

21 They would have to go to the  
22 National Energy Board and then the National Energy Board's  
23 decision, if it were in favor of a pipeline, would have  
24 to be approved by the Cabinet. But that is the only  
25 provision there is under the law in that regard. Any  
26 right-of-way they sought through the Northwest Territories  
27 would have to be approved by the Minister of Indian  
28 Affairs & Northern Development, but this Inquiry is  
29 unique in Canadian experience because what has happened  
30 here is that the Cabinet, on the Minister's recommendations



F. Paullette

1 has said, "We will have an Inquiry to see what the impact  
2 of all of this will be north of 60 in the Yukon and the  
3 Northwest Territories."

4 Whether they would establish  
5 another Inquiry is something that I can't tell you, and  
6 all I can tell you is that the Minister would have to  
7 approve a right-of-way, so that it would have to go to  
8 the Minister, and the National Energy Board would have to  
9 grant a certificate of public convenience and necessity  
10 so that it would have to go to the National Energy Board.

11 I think really that's all I  
12 can say. The Federal Government in the pipeline guide-  
13 lines, though, has said to me, "Look, if we build this  
14 gas pipeline they will probably come along and want  
15 to build an oil pipeline as well. So go up there, see  
16 what the impact of a gas pipeline will be, and an oil  
17 pipeline too, and then we'll decide whether we want  
18 to go ahead with the gas pipeline, because if we do we  
19 know it will likely mean an oil pipeline afterward."

20 That's the best I can do.  
21 It's the end of the tape, we'll just stop for a moment.

22 O.K., anything else, Mr.  
23 Paullette?

24 THE WITNESS: Yes, getting  
25 back to this last question, the impact of the gas  
26 pipeline hasn't even been touched except for what the  
27 people have been saying. Like all this particular  
28 hearing is opinions and views with regards to the  
29 pipeline, the social, environmental, economical impact.  
30 But the actual impact after the pipeline is built is





F. Paullette

1 not in reality, so if the impact were in reality, and  
2 as people have said that it will be destroying the  
3 land, wouldn't you think that an oil pipeline would be  
4 rejected because of that?

5 THE COMMISSIONER: Well, I  
6 don't know.

7 THE WITNESS: You know, this  
8 question -- because you haven't answered me at all.

9 THE COMMISSIONER: Well, that's  
10 a failing in me and I've done my best, and there we are.  
11 I didn't lay out the terms of reference of the Inquiry  
12 and I didn't make the pipeline guidelines. I'm telling  
13 you what they say, and if it isn't easy to understand  
14 what they say there's a reason for that. It's because  
15 it isn't easy to understand what they say. It isn't  
16 easy for me, is what I am telling you.

17 THE WITNESS: O.K., I'll just  
18 leave it at that, because you know a gas pipeline is  
19 not in reality yet, so therefore there's no impact.  
20 But the impact is coming is just a views in regards  
21 to the coming pipeline.

22 THE COMMISSIONER: That's right.  
23 I should perhaps tell you that I have been to visit the  
24 site near Kingston, Ontario, where TransCanada Pipelines  
25 is looping it's TransCanada gas pipeline system. I was  
26 down there to watch them constructing it. I've been to  
27 Alaska to observe the construction of the Alyeska oil  
28 pipeline and to observe the impact of construction  
29 in the socio-economic and an environmental sense in that  
30 state. So I've gone wherever I could to look at things



F. Paullette  
G. Michaud

1 that are a reality now and see what's happening. That's  
2 the best I can do. . We are here to listen to your  
3 opinions, not -- I can't gather everybody in the  
4 Northwest Territories into a big hall in Yellowknife  
5 and all of us stay there for a year to discuss this, so  
6 I have to go up and down the valley and talk to you.

7 MRS. FIZER: Mr. Berger, would  
8 you suggest to Francois Paullette that perhaps  
9 after, should the gas pipeline be built, after the  
10 impact has been felt and application is made for an  
11 oil pipeline, that if public pressure were such north  
12 of 60 that another Inquiry would probably be held?

13 THE COMMISSIONER: I don't know.

14 MRS. FIZER: But this would be  
15 the best answer, that probably public opinion would  
16 determine whether or not another one was held.

17 THE COMMISSIONER: Well, thank  
18 you, Mr. Paullette. Thank you, Mrs. Fizer.

19 (WITNESS ASIDE)

20 THE COMMISSIONER: I have a  
21 feeling we're running out the string here at Fort  
22 Simpson. Does anyone else wish to say anything? Yes  
23 sir.

24  
25 GERRY MICHAUD, resumed:

26 THE WITNESS: Mr. Berger, I  
27 have only one question. Al Dodd requested that you  
28 visit Hire North because they do have 50 men located  
29 there. I would like to pose that as a question: Do you  
30 plan on visiting Hire North?



G. Michaud  
B. Grnon

1 THE COMMISSIONER: Well yes, I  
2 do, and I understand we're going there tomorrow, is it  
3 tomorrow, Mr. Dodd?

4 THE WITNESS: O.K., I just  
5 wanted to know, because he had requested but we didn't  
6 get an answer.

7 THE COMMISSIONER: Well, you  
8 got your answer.

9 (WITNESS ASIDE)

10 BUTCH GRNON, sworn:

11 THE COMMISSIONER: Go ahead,  
12 sir.

13 THE WITNESS: O.K., to start  
14 off with, my name is Butch Grnon, and anything I say  
15 today is strictly personal opinion, nothing to do  
16 with anyone I'm affiliated with.

17 The first day of the Inquiry  
18 -- and I missed quite a bit of the Inquiry in Fort  
19 Simpson -- the first night you stated that if anyone  
20 had an opposing view that anything that was said would  
21 be heard, and most of what I have to say today is oppos-  
22 ing statements I've heard from quite a few parties  
23 involved.

24 To start with, one speech made  
25 reference to Winslow, the first white man in the  
26 Territories or in Fort Simpson, I should say, and how  
27 he felt about the people. I feel that Winslow represen-  
28 ted the Hudson's Bay Company, and the Hudson's Bay  
29 Company has a notorious reputation for exploiting people  
30 almost anywhere they've been. So I really don't feel





B. Grnon

1 that Winslow was a good example. The Hudson's Bay  
2 is still exploiting the northern people.

3 Also with reference to Hudson's  
4 Bay there was someone made a statement that the Hudson's  
5 Bay refuses to stock items that were necessary for  
6 people to go out on the land trapping and such. I  
7 feel that the Hudson's Bay Company would exploit any  
8 viable product and being in a free enterprise situation  
9 where the consumer regulates what is sold, supply and  
10 demand, that the Hudson's Bay, if there were a demand  
11 for such items, would stock them.

12 Another statement was made  
13 stating that the multi-national organizations or  
14 industries were going to take the money out of the  
15 Northwest Territories, if a pipeline were made, and that  
16 the people working for these multi-national industries  
17 or organizations would be -- are solely dedicated or  
18 whatever to these organizations. Yet the biggest  
19 multi-national organization in the world is opposing  
20 the pipeline -- that's the Catholic Church -- as was  
21 presented, and for this reason I don't feel that there  
22 should be any multi-national organization involved at  
23 all, period. I don't think the people working for the  
24 multi-nationals really do have a feeling that multi-  
25 nationals are more important than the country.

26 Also the value of peoples'  
27 lives was mentioned and how it affects them. The  
28 Catholic Church has been known throughout history to  
29 put little value on human lives, which is evident  
30 through the Crusades, the Spanish Inquisition, and is





1 even present today in Ireland. We hear various remarks  
2 of southerners coming up here for one or two years  
3 to make their million, whatever it is, and then leaving  
4 for south, yet you have 75 bishops, the majority of whom, if  
5 not all, have never been in the Northwest Territories,  
6 putting out a paper opposing a pipeline which has nothing  
7 to do with them.

I'd also like to draw another comparison, I lived in Europe, specifically Germany for 2½ years, and there was a remark made that the industrial age or the industrial society does not give one time to be themselves, or that we go at too fast a pace. Germany is one of the leading industrial nations, and is rapidly rising on the scale. Yet living there, their people are very, very relaxed, very - they take time to do everything like businesses, for instance, have a 2½-hour lunch hour so that the people, the staff, can enjoy their lunch hours. They take 2½ to 3 hours for a supper meal, which is something North Americans don't do.



B. Grnon

1                   Now progress -- probably  
2 everything I've said you have heard before a dozen  
3 times -- progress enables development of an area and  
4 with controls, such development could benefit all the  
5 people within the Northwest Territories.

6                   Political independence is not  
7 possible for the Northwest Territories within the  
8 foreseeable future, in my opinion. It is not possible  
9 for any individual province in Canada, even those with  
10 much more development, more resources and richer in  
11 every way than we are. We cannot be self-sufficient  
12 without first developing our resources with which we  
13 can trade for other commodities that cannot be produced  
14 in our region. This is valid anywhere, not only in  
15 Canada but world-wide.

16                  The largest single source of  
17 revenue in the Northwest Territories is welfare payments,  
18 or related government payment grants. We cannot  
19 become independent on government grants.

20                  Programs are being instituted  
21 in this area, all of which I am in agreement to, in  
22 whole or in principle, programs such as Youth Centres,  
23 Alcohol Rehabilitation, Drop-in Centres, etc. Finances  
24 for all of these are being by government grants. With  
25 this I am also in agreement, I think the government  
26 should pay for a large majority of this; but I also  
27 think it's about time that we started putting something  
28 into Canada from the north, rather than always extract-  
29 ing from it.

30                  I haven't been in the north



B. Grnon

1 very long, but that doesn't mean I don't feel that I'm a  
2 northerner. I intend to make Simpson my home.

3 Thank you very much for listen-  
4 ing to me.

5 THE COMMISSIONER: Thank you  
6 very much, sir.

7 THE WITNESS: No, this is not  
8 in written form, I'm sorry.

9 THE COMMISSIONER: All right,  
10 thank you.

11 (WITNESS ASIDE)

12 THE COMMISSIONER: Anyone else?  
13 Well, I think then I should conclude the Inquiry here  
14 in Fort Simpson by thanking all of you who have  
15 attended for the past three days, and all of you who  
16 have spoken. I hope you understand that this is a  
17 public Inquiry, that is the order-in-council under  
18 which I was appointed says that I am to hold a public  
19 Inquiry. As far as I'm concerned, that means we hold  
20 it in public and that means that the people who live  
21 here in the north are entitled to be heard.

22 That's why I've been visiting  
23 all of these communities, because I'm anxious to hear  
24 from the people who make the north their home, and  
25 that's why I'm not holding this Inquiry in an office  
26 in Yellowknife discussing these issues with a limited  
27 circle and a limited number of persons. It being a  
28 public Inquiry, there isn't any point in my going up  
29 and down the Mackenzie Valley to hear the people unless  
30 you tell me what's really going on in your heads.





B. Grnon

1                                    You see, I believe people should  
2 speak their mind, that's one of the great things about  
3 this country, that we can speak our minds, say what we  
4 believe no matter where we live or who we work for.  
5 That's what this Inquiry is all about.

6                                    You people here in Fort Simpson  
7 have said some hard things about each other, but if  
8 that is truly the way you feel, those are things that  
9 are in your minds, then it is better that you should  
10 say them and that I should hear them, that I should know  
11 them and that all of you should know them.

12                                   I am anxious wherever I go in  
13 the north that people shouldn't feel that they cannot  
14 say what is in their minds because what we're concerned  
15 with here is your future, and that's why I appreciate  
16 the fact that you have spoken frankly these past three  
17 days.

18                                   Well, thank you again, and if  
19 you wish to say anything further you may write to me  
20 in Yellowknife, just write to me c/o the Inquiry, Yellow-  
21 knife, and I'll be happy to hear from any of you who  
22 have anything further to say. I think then we'll adjourn  
23 the Inquiry until this afternoon when the Inquiry will  
24 reconvene in Wrigley.

25                                   (PROCEEDINGS ADJOURNED TO AFTERNOON AT WRIGLEY N.W.T.)  
26  
27  
28  
29  
30

347

M835

Community 27

AUTHOR

Mackenzie Valley pipeline inquiry:

Vol. 27 Community 10 Sept. 75

Fort Simpson, NWT

347

M835

Community 27





MACKENZIE VALLEY PIPELINE INQUIRY

Government  
Publications

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES: and
  - (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES,
- FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINES

(Before the Honourable Mr. Justice Berger, Commissioner)

Wrigley, N.W.T.  
September 10, 11, 1975

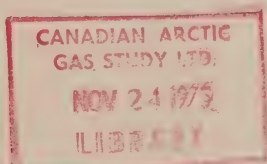
---

PROCEEDINGS AT COMMUNITY HEARINGS

---

Volume 28

347  
M835  
Community 28





APPEARANCES:

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry
Mr. Darryl Carter	for Canadian Arctic
Mr. A. Workman	Gas Pipeline Limited
Mr. John Ellwood	for Foothills Pipe
Mr. R. Rutherford	Line Ltd.
Mr. Russell Anthony	for Canadian Arctic Resources Committee

347  
M835  
Community 28

CANADIAN ARCTIC  
GAS STUDY LTD.

NOV 24 1975

LIBRARY





VOLUME 28

I N D E X

WITNESSES:

PAGE

CHIEF HENRY HARDISTY	2870,2796
GABE HARDISTY	2805
ARCHIE WILLIAMS	2797
CHIEF JAMES ANTOINE	2803
CECILIA SALE	2806
ANDREW ROOT	2808
VIOLET HARDISTY	2812
RUBY MOSES	2814
PHILLIP MOSES	2816
MARTHA NAYALLY	2817
GRACE NAYALLY	2819
BERNICE MOSES	2820
PHEOBE NAHANNI	2821
FRANK HORESAY	2822
SARAH HORESAY	2824
EDWARD HARDISTY	2826
FATHER LOUSSON	2827
ED NAYALLY	2833
CHIEF HENRY HARDISTY	2838
	2842

EXHIBITS

C-205 Clipping re Cominco & Letter, Mar. 29/73	2783
C-206 Teachers' Guidelines for North	2792
C-207 Dene Declaration of Independence	2808
C-208 Minister's Speech Sept. 10/75	2808
C-209 Statement of Chief Antoine	2808
C-210 Submission of Cecilia Sale	2812
C-211 Submission of Violet Hardisty	2816
C-212 Submission of Ruby Moses	2817
C-213 Submission of Martha Nayally	2820
C-214 Submission of Grace Nayally	2821
C-215 Submission of Bernice Moses	2822
C-216 Submission of Sarah Hardisty	2827



1 Wrigley, N.W.T.,

2 September 10, 1975.

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies and  
5 gentlemen, I'll call our hearing in Fort Wrigley to  
6 order.

EDWARD HARDISTY, sworn as interpreter

7 THE COMMISSIONER: Mr. Interpreter, I'm just going  
8 to say a few words to open the meeting, and would you  
9 interpret what I say when I pause?

10 I am Judge Berger and I am  
11 conducting an inquiry into the proposal to build a pipe-  
12 line up the Mackenzie Valley. I'm sure you've heard  
13 about the proposal to build a pipeline. There are two  
14 companies, Arctic Gas and Foothills, that want to build  
15 it, and I have invited representatives of those compan-  
16 ies to be here today so that they can listen to what  
17 you have to say. That's what I'm here for too, to listen  
18 to what you have to say about the proposal to build a  
19 pipeline.

20 Today I'm going to ask the  
21 Chief of the Band here in Wrigley and the members of the  
22 Band Council, and those of you who wish to speak to do  
23 so. I think I should say that we have been told that  
24 by Mr. Horte, the president of Arctic Gas, that if a  
25 gas pipeline is built up the Mackenzie Valley it is like-  
26 ly that Arctic Gas will want to build a second gas  
27 pipeline up the Mackenzie Valley within five years after  
28 the first one has been built. We have been told by  
29 Mr. Blair, the president of Foothills, that if a gas  
30 pipeline is built, it will likely result in increased



1 oil and gas exploration activity in -- along the route  
2 of the pipeline up the Mackenzie Valley. We have also  
3 been told that the companies that have found gas in the  
4 Mackenzie Delta have found oil there too, and that they  
5 have advised the Government of Canada that they want to  
6 build an oil pipeline up the Mackenzie Valley to be  
7 completed by 1983.

8 CHIEF HARDISTY: Would you  
9 make that short so the interpreter can translate that?

10 THE COMMISSIONER: Right, O.K.  
11 How far did -- do you want me to start that again?

12 CHIEF HARDISTY: Yes.

13 THE COMMISSIONER: All right.  
14 I'll repeat what I said.

15 The reason I'm here today is  
16 to listen to what your Chief and the members of your  
17 Band Council and you yourselves have to say. That's  
18 why we're having this hearing, so that I can listen  
19 to you. My job is to consider not just what the results would be  
20 if a gas pipeline were built, but to consider what  
21 would likely come after that.

22 These two companies want to  
23 build a gas pipeline. The government has asked me to  
24 consider what that would mean, what the impact would  
25 be, what effect it would have on the north and upon  
26 the people that live here. So these companies who  
27 want to build a gas pipeline, they have told us that  
28 they will likely want to build a second gas pipeline  
29 within five years of the first has been completed.  
30 We have been told that the companies that have found





Chief H. Hardisty

1 gas in the Mackenzie Delta have also found oil there.  
2 They say that they want to build an oil pipeline up the  
3 Mackenzie Valley by 1983.

4 The Government of Canada has  
5 to decide whether they will let them build the gas  
6 pipeline but the government is busy in Ottawa running  
7 the country, they can't be here to listen to what you  
8 have to say, so they sent me.

9 So you live here, this is your  
10 home. I want you to tell me what you think about all  
11 of this and that will help me to decide what recommen-  
12 dations I should make to the government.

13 So I'll call on Chief Hardisty  
14 to make the first statement.

15  
16 CHIEF HENRY HARDISTY, sworn:

17 THE WITNESS: Well, thank you  
18 very much, Mr. Berger.

19 First of all, I would like to  
20 present the struggle we have with the Territorial and  
21 Federal Governments, especially the Federal Government.

22 Three years ago I beginning to  
23 work with the people within this settlement. That was  
24 late in-- before Christmas, there was a company coming  
25 through our settlement by the name of COMINCO. So  
26 the chairman and I went out there to see if they've got  
27 any land use permit to go across the river. The thing  
28 happened was that we asked them why they did not consult  
29 the people of Wrigley before coming out, they were just  
30 down by the road, you know, where the airport is, just



Chief H. Hardisty

1 past there. That's when we put a stop to them so there  
2 was no consultation and there was no land use permit.  
3 They just coming in, like it's a free country, I know  
4 it is a free country but you know, they didn't even care  
5 about the people. They wanted to do their work and then  
6 forget about it. Do their work and then the money they  
7 make and then after that they can get out and they're  
8 happy that they have their hand full of money in their  
9 pocket.

10 Well anyway, so we started to  
11 backcheck on them, we checked with people in Yellowknife,  
12 the land use people, and there was no permit issued to  
13 that particular outfit. So a few days later a regional  
14 director, Mr. Armstrong, came into our settlement to meet  
15 with the Chief and the Settlement Council. We met with  
16 them, and the people -- well the Chief and the Settlement  
17 Council had said that they did not accept the land use  
18 permit issued to this outfit. So Mr. Armstrong had  
19 a no-no from Wrigley from the Chief, and the Settlement  
20 Council, and the chairman.

21 So they went back that very  
22 night to Yellowknife. Within 12 hours we've got this  
23 letter which has been flown in by helicopter from  
24 Yellowknife to the people here. This letter stated that  
25 the company been issued a land use permit over above  
26 what the people of Wrigley had said.

27 This is the kind of thing that  
28 we're having with the government.

29 So we did not gain anything from  
30 that fight we had with the Federal Government and COMINCO.



Chief H. Hardisty

1 But later on that year the Wrigley people opposed the  
2 highway. As you can see on the map, the original map  
3 back here how close it is to the settlement. So here  
4 again we begin to struggle with the government again.  
5 We said, "We do not want the development until we get  
6 our land settlement been settled."

7 So we fought politically, not  
8 physically. It was a really good struggle we had with  
9 the government. Finally the government give in a wee  
10 little bit, about this much, that I see. Even though  
11 we opposed the highway, they're still pushing the highway  
12 on us; but they stopped ten mile the other way and  
13 started again ten mile the other way, and then left  
14 the route to the people bypasses Wrigley. This is what  
15 happened, and the kind of struggle we had with the  
16 government is all here in the newspaper which I photo-  
17 copied and kept it.

18 THE COMMISSIONER: Could you let  
19 us see the letter in relation to the land use permit  
20 to COMINCO and the other documents related to COMINCO,  
21 and we'd like the file relating to the highway if you  
22 could let us have it, and we will copy it and return  
23 it to you along with those other documents, if you wish.

24 THE WITNESS: Well, I can let  
25 you take this whole copy and keep it because I've got  
26 everything in the office.

27 THE COMMISSIONER: Fine, fine.

28 THE WITNESS: That's the letter

29 THE COMMISSIONER: COMINCO.

30 THE WITNESS: M-hm.



Chief H. Hardisty

1 THE COMMISSIONER: Well, those  
2 will be marked as exhibits. The letter relating to the  
3 land use permit to COMINCO and the clipping relating to  
4 the same matter will be marked as exhibits, and then the  
5 file relating to the highway.

6 (CLIPPING RE COMINCO & LETTER DATED MARCH 29, 1973  
7 MARKED EXHIBIT C-205)

8 THE COMMISSIONER: Well, carry  
9 on then.

10 THE WITNESS: Later on in that  
11 summer, this was just recently, we met with the Federal  
12 Government representative and the people from Yellowknife,  
13 highway project people. We had a public meeting here  
14 in this hall. At that time I wasn't the chief, and they  
15 held a meeting with the government representative. There  
16 was also Assistant Commissioner Sid Hancock was here,  
17 too. Anyway what happened, the Federal Government had  
18 their engineers and their representatives were here,  
19 and they were using their technique to talk the Settle-  
20 ment Council and the chief to give the proposal route  
21 right around Wrigley, which I did not like but I could  
22 not do nothing over and above what the chief had said.

23 But apparently they signed a paper  
24 approving the route around Wrigley. They only sign, the  
25 paper says they can go around Wrigley; but a little  
26 further back than what they originally proposed.

27 THE COMMISSIONER: That's Route  
28 "B" on this map, is it?

29 A No, it isn't. It's the  
30 other map.





Chief H. Hardisty

Q Oh.

A It's not here so I could not show you. At the same time the Chief and the Council had said that, "We'll give you a proposal route if you give us a contract to the co-op."

They said, "O.K."

Q The contract for what?

A For the clearing of the right-of-way. Then they left, they said they would notify us within a week. O.K., fine, they went home. Nothing has been heard. Two weeks passed, so co-op manager had called them. "Is there anything been done about the contract?"

Sure, there was nothing done. But no, they said there was something done, they were just waiting for the Ottawa to approve the contract. They did not agree with our proposal of the money to do the 12-mile from here south, and as up till now, the co-op manager and I do not know what happened to the contract, if it's been approved or not.

This is the kind of thing the governments are doing to us.

To my understanding, the government are just copping out because they want Hire North to do that contract. They know that the Hire North have been doing all the clearing, and here the people of Wrigley, they want to do it themselves, and I don't think that they think that Wrigley could do it; but I know that Wrigley can do it. They can do the clearing all they want. The way the government want is the way they can



Chief H. Hardisty

1 do it. I bet they can do a better job than the Hire  
2 North would.

3 Well, this is why as up till  
4 now we haven't heard a thing on the contract, if it's  
5 been approved or not.

6 Well, this is all I'm going to  
7 say about that contract, but under the highway there  
8 I've still got a few things on my mind. Just recently  
9 Jud Buchanan made an announcement on the radio that  
10 the highway is going to end in Wrigley. I strongly feel  
11 that if this highway is going to end in Wrigley, again  
12 I'm going to oppose it.

13 As you can see, the people here  
14 are not quite prepared for the highway, although we are  
15 preparing ourselves, but we're slowing progressing. You  
16 have heard the kind of struggles that Chief Jim  
17 Antoine has in Wrigley -- the developers mainly took  
18 over Fort Simpson and now Chief Antoine -- you heard  
19 him yesterday -- the kind of thing he has been having.  
20 I do not want the same thing happening to Wrigley.

21 I do not like what Buchanan has  
22 said about the highway ending up in Wrigley because there  
23 is absolutely no consultation been given to the people,  
24 nothing was said, and here this statement he made, ~~and then~~  
25 on the radio. I don't know what Buchanan thinks he is,  
26 some kind of a god for the Northwest Territories to push  
27 the Indians the way he wants. The people of Northwest  
28 Territories are different from the people -- from the  
29 southern people. Their way of life compared to the  
30 Dene way of life is totally different. If this Mr.



Chief H. Hardisty

1 Buchanan, he represent the people of the north, by rights  
2 he should have come to Wrigley to consult with the  
3 people before he made that statement on the radio.

4 Now I just as soon see the  
5 whole highway stop where it is, at River Between.

6 Q River Between Two Mountains,  
7 how far is that south of Wrigley?

8 A It's between 25 and 30  
9 miles south. I have more of this clipping concern  
10 that highway ending Wrigley.

11 Q Well, we'd like to have  
12 those if we may then, please.

13 A I myself have been up  
14 the river to the camp, not the Hire North Camp, the  
15 camp below it which is about a mile from the Hire North  
16 Camp. The people that lives there are the Yendi boys,  
17 they've been living there since they were kids. Their  
18 parents died there and they lived there all their life,  
19 they do their trapping from that area.

20 I could hear the truck moving  
21 back and forth from that camp, and the power plant  
22 humming all night. I don't know if the Hire North  
23 consult with those people before they moved in so close  
24 to them, disturbing them. I was talking to one of the  
25 boys a summer ago, and I asked him if he was consulted,  
26 had he heard anything about the camp before it was moved  
27 there? He said, "None." As usual he was trapping,  
28 the camp moved in the winter when he was trapping over  
29 by Fish Lake, which is not too far from the River  
30 Between. Anyway, one day he was coming home from his





Chief H. Hardisty

1 trapline along the bush trail he had, here he saw a  
2 bulldozer and graders clearing the land. He wondered,  
3 he said he just looked and went by and went home.

4 A week later there was a camp  
5 set up. This is the kind of thing our governments are  
6 doing to us so far. The same time there was a winter  
7 road opened to Wrigley, in fact past Wrigley down to  
8 Norman Wells. I asked him if he has any problem with  
9 those people.

10 He said, "No." But later he  
11 said, this was on the winter road just above his house,  
12 he had one trap close to the road that was set for lynx.  
13 Well, he caught a lynx all right, but he never got to  
14 skin it. What happened was someone took that lynx out  
15 of his trap, shot and killed that lynx, the blood was  
16 smeared on the snow. He showed me, and the animal was  
17 dragged to the road.

18 I asked him, "Have you any  
19 idea who did it?" And I asked him how long ago it  
20 happened.

21 He said, "A week ago."

22 O.K., that's just the beginning  
23 of the highway, and look that's just a winter road and  
24 the people are being used like this. They steal their  
25 fur right out of their traps. People who live there,  
26 they don't make their incomes from driving trucks or  
27 anything like that, or working. Their income comes from  
28 trapping and hunting. This is the way they live, it's  
29 the way their parents taught them, it's the way they live.

30 Now if this kind of thing is



Chief H. Hardisty

1 going to happen, continuously happening, then why have  
2 the highway? This is why, one of the examples why I  
3 just as soon see the highway stop at River Between. In  
4 fact, just close it completely.

5 I went to school in Simpson  
6 back in 1960's before the highway come to Fort Simpson.  
7 There was -- actually there was -- it doesn't look as  
8 today Fort Simpson look. The only thing I seen there  
9 was a small coffee shop and the Bay, then the Imperial  
10 Gas station, and then one small charter aircraft was  
11 there. As soon as the highway end at Fort Simpson,  
12 the people started coming in from the south, just .  
13 took over the community completely. They do not care  
14 what had happened to the native people, they care about  
15 the income they have in their pocket -- development,  
16 development, that's what they have in mind.

17 Now you can see Simpson. There's  
18 all kinds of things come, your charter planes, charter  
19 aircraft, and private enterprises within their own  
20 Simpson area, and the kind of struggle Chief Antoine  
21 is having with the white society in Simpson. As you  
22 can see, Mr. Berger, this settlement is nice and quiet.  
23 It has not been disturbed. If the highway is going to  
24 end here you're going to see the same thing what  
25 they have in Simpson, it's going to happen here.

26 But they have a highway at  
27 Simpson. People are beginning to have problems, especia-  
28 lly in the summer when they get drifters from the south  
29 -- I don't think I'd call them "drifters", I'll call  
30 them trouble-makers. O.K., they travel, they thumb their



Chief H. Hardisty

1 way up here. What do they do in Simpson? They hang around  
2 there selling drugs, and the people, especially the  
3 young people, are beginning to have problems with their  
4 parents. They begin to steal from their parents in  
5 order to buy the drug from these drifters. These are  
6 the kind of things that I see coming to Fort Wrigley.  
7 This is why I'd just as soon see the highway stop at  
8 River Between.

9 This other third item I have  
10 here on my paper is quite important to some, well most  
11 of the people that move from the Old Town to the  
12 present Wrigley. The move was back in 1966. Three  
13 years before that the government had been meeting with  
14 the Chief and the Band Council persuading them to move  
15 from the old town to the present site. For three years  
16 they've been saying, "No."

17 Finally they promised people,  
18 the promise they make, that if we move from the Old  
19 Town to the present site that we do not have to worry  
20 about a thing. They promise the people the power  
21 bills will be paid by the government, the water will be  
22 delivered to the homes and it will be paid by the govern-  
23 ment. They promised the people that they move to the  
24 present site, that they will provide the fuel to burn,  
25 to heat their homes, and it will be paid by the govern-  
26 ment. What do I see today? These promises they  
27 made, I do not know where they go. Today I see people  
28 paying for their power bills. That is the kind of  
29 technique they're using to push us around; and the homes  
30 were built here -- it took them one summer to do it.





Chief H. Hardisty

1 In the wintertime what we see is frost under the windows,  
2 in the corner of the houses. These homes they built, I  
3 don't think any building inspector would recommend a  
4 person to live in. When they moved from the Old Town  
5 that fall to move into their new homes they were told  
6 to pay \$500. If they don't pay the \$500 they can't go  
7 into their houses. By golly, if I was here at that time  
8 I would just as soon go back to the Old Town. But they  
9 paid \$500, they paid that to the teacher. I don't know  
10 where the \$500 went. It did not go to the government  
11 because a year ago we asked the government, "Where did  
12 the \$500 went?"

13 They said they don't know.  
14 They don't even have receipt for it. What happened was  
15 I think the teacher that did it was just to make money  
16 for himself.

17 As of today, not one of these  
18 promises that were made to the people are carried out.  
19 This is the kind of thing are happening to us. Will be  
20 even worse if we get the southern impact in Wrigley.  
21 I do not see the native existence in Wrigley 20 years  
22 from now if we do have the southern impact.

23 This fourth item, it has to  
24 do with the education. As far as I remember, the  
25 beginning of my education I was taught to live the way  
26 the southern people live. Never once I was taught  
27 how Dene ways of living to interfere with my education.  
28 I had a friend of mine gave me a guideline which is  
29 given to the teachers who are coming from the south  
30 the way they're supposed to teach the native people.





Chief H. Hardisty

1 It is something interesting, really impresses me, which  
2 I made photo copies of the pages which are important  
3 that I have read. Some of the things I don't think it  
4 should be taught in the Territories where the native--  
5 especially to the native children.

6 The guidelines was given to  
7 these teachers before they come up here, why they should  
8 teach the southern way than the northern. So our way  
9 of life is different than the southern way of life.  
10 Some of the things in here that are -- really impresses  
11 me, like I said before, the teachers are to teach the  
12 children what stop signs mean and what buses and trucks  
13 -- we don't have that kind of thing up here, not back  
14 in '68, not in the Old Town I don't remember seeing  
15 it; but those were taught to us.

16 The guidelines that pushes the  
17 teachers, if they don't follow the guidelines they will  
18 be fired, to my understanding it was like that. The  
19 teacher must teach the northern people -- students, to  
20 live the southern way of life, not the Dene way of life.  
21 The teacher get -- they have running water, and in some  
22 place, I can't find it now, but in this thing there is  
23 a place that says that why the teacher has the running  
24 water, because they come from the south and they are  
25 used to those kind of things. The Dene people, they're  
26 not used to it, so let them provide their own homes in  
27 the way they live because they're Dene anyway. This is  
28 what the book says.

29 If they think of us that way,  
30 why bother us teaching? Why bother us teaching the way



Chief H. Hardisty

1 the southern way of livelihood? They should have just  
2 left us completely.

3 Just recently the teacher here  
4 in the settlement has started to teach, well, got some  
5 funding from the government to teach the students here  
6 in Wrigley a little bit of trapping, and then a little  
7 bit of the way of living in the bush. That was two years  
8 ago they started that. But it only lasts a month or  
9 so, or two, because the funding wasn't that much.

10 I think if they want to have  
11 teachers to teach in the north, I think they should be  
12 taught the northern way of life before they come up to  
13 the north to teach us Dene, because up till now the  
14 Dene people know for themselves that they cannot accept  
15 the southern way of living. They see for themselves that.  
16 I like to see more the northern people to teach our  
17 childrens the way to live and the way to trap in the  
18 bush. Then the way to drive a taxicab or a bus in a  
19 city and obey the rules and the laws that have been  
20 set up by the lawmakers, the government -- Mr. Berger,  
21 you may keep this for your exhibit.

22 THE COMMISSIONER: Thank you  
23 very much.

24 THE WITNESS: It is important  
25 that you look over and you can see what I mean by --

26 (TEACHERS' GUIDELINES FOR NORTH MARKED EXHIBIT C-206)

27 THE WITNESS: Now this , I think  
28 this is most important of my agenda, which concern  
29 both the people of the north and the government and the  
30 gas people. I've been to a number of different



Chief H. Hardisty

1 communities, talked and listened especially to the old  
2 people. What I hear from them is what you've been hear-  
3 ing all summer. They do not accept the pipeline.

4 This pipeline which we are  
5 talking about, and a number of other things which I  
6 have spoke and told you about it, it's going to affect  
7 every one of us, not at the same time but little by  
8 little, it's going to affect the kind of things that  
9 happen to us.

10 As you also have heard about the  
11 Alaska oil pipeline, what's happening over there, I  
12 believe you know most of it. The cost of living has  
13 gone up, steady going up, going up, going up because  
14 there is lots of money floating in that area where the  
15 pipeline -- the route of the pipeline, and the impact  
16 that they have up there, that I heard that people are  
17 paying for one egg about this size, one egg about this  
18 size they are paying \$2. for that egg for breakfast.  
19 If this kind of thing is going to hit the north with  
20 the Canadian Gas Arctic Pipeline, I don't think the  
21 native people will exist unless they totally benefit  
22 from that pipeline, which I see as of today the native  
23 people are not going to benefit from that pipeline.

24 As you can see, you have been  
25 to the communities along the Mackenzie River, the propos-  
26 al route of the pipeline. Have you ever been to these  
27 communities and have you seen the people are prepared  
28 for this pipeline? I don't think you did.

29 In order for the Dene to benefit  
30 from the pipeline, just give them time, give us time to





Chief H. Hardisty

1 settle our land claims. As you heard Chief Frank T'Seleie,  
2 what he says about the pipeline which I strongly  
3 support it, that the people up in the north do not  
4 accept the pipeline.

5 Now, Mr. Berger, on behalf of  
6 the people living in the settlement and all the people  
7 in the Territories, especially the Dene, we do not want  
8 the pipeline. I am going to say the same thing that  
9 the people of Wrigley have the same feeling that we  
10 do not want the pipeline.

11 I've seen the proposal route  
12 for the highway -- I mean the pipeline, the stockpiles,  
13 compressor stations, campsites, that one of this campsite  
14 which is later on it's going to be a compressor station,  
15 I do not like where it's been proposed. The proposed  
16 campsite is within Wrigley region. The campsite or  
17 later on it's going to be a compressor station which  
18 I'm referring to the one at River Between.

19 Let me give you some example  
20 why I do not like that. There is a Hire North Camp  
21 there at the present moment. Also there is the Yendi  
22 boys who lived there all their lives and their parents  
23 lived there before the Hire North Camp. I see that  
24 they been disturbed but what can they do? Not very  
25 much they can do. If you go to the houses of these  
26 Yendi boys that live there, you can totally hear the  
27 Power Plant running from the Hire North Camp, and the  
28 truck and the vehicles moving back and forth. To my  
29 understanding why the Yendi boys live there in River  
30 Between rather than live in the settlement is that they



Chief H. Hardisty

1 want to live peace and quiet by themselves. This is why  
2 they live out there. Also the people in Willow Lake  
3 River.

4 Now I'm going to ask if it is  
5 possible, if this pipeline is going to go through, that  
6 I'd much rather see -- not see a compressor station or  
7 a campsite there, because if it's going to be a campsite  
8 there's going to be more than 3,000 people that's going  
9 to camp there. I know they're going to be bothering  
10 the Yendu boys. So if ever the pipeline goes through,  
11 I ask that proposal be changed.

12 I'll give you some example why.  
13 A long time before the Hire North moved their camp there  
14 the boys had lived there, used to get their animals,  
15 they used to shoot the moose at their back door; but  
16 since the camp moved there they have one hell of a time  
17 trapping. No animal hang around there, nothing, nothing  
18 to trap. If they are going to put 3,000 people in that  
19 particular spot it's going to be even worse than it  
20 is today. If we ever get through here with the meeting  
21 and we can visit the campsite, then you'll see why that  
22 I do not accept the pipeline or the proposal site of  
23 the camp.

24 Well, I guess this is all I  
25 have for now until something else comes up. Thank you.

26 THE COMMISSIONER: Thank you,  
27 chief.

28 (WITNESS ASIDE)

29 THE COMMISSIONER: Do other  
30 members of the Band Council wish to say anything



Chief H. Hardisty

at this time?

CHIEF HARDISTY: Yes, they said they would like to add something but give us a break, he says.

THE COMMISSIONER: How long? Well, we should stop for supper, I guess, should we?

CHIEF HARDISTY: Yes.

THE COMMISSIONER: How long do you think? When do you want to start again?

CHIEF HARDISTY: Well, how about we start gathering around 8:30 then, we might get it going by 10 then.

THE COMMISSIONER: O.K., 8:30, everybody be here at 8:30.

(PROCEEDINGS ADJOURNED)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, we'll call the hearing to order again this evening.

Chief Hardisty, I understand you have a few things you'd like to say now.

CHIEF HENRY HARDISTY, resumed:

THE WITNESS: I heard myself on the radio tonight that there is a few things that I -- only one particular thing I would like to correct, is that when I was talking about Chief Jim Antoine, the struggle he's having between the Dene people and the Monla people in Simpson, that I said -- when I said, I overheard myself saying that Chief Jim Antoine having



Chief H. Hardisty  
G. Hardisty

1 a struggle with the white people in Simpson. I didn't  
2 say "in Simpson", I said "in Wrigley". So I'd like to  
3 clarify this by saying that the struggles that Chief  
4 Jim Antoine is having in Simpson between the Dene people  
5 and the Monla people in Simpson.

6 Thank you very much. I just  
7 wanted to clarify this for the press and the C.B.C.  
8 reporters. I hope they understood.

9 THE COMMISSIONER: I think they  
10 did. I think we all understood you meant Simpson and  
11 not Wrigley.

12 THE WITNESS: Thank you.  
13 I'll turn the mike over to one  
14 of my councillors.

15 (WITNESS ASIDE)

16  
17 THE COMMISSIONER: Fine.

18  
19 GABE HARDISTY, sworn:

20 THE INTERPRETER: Gabe wants  
21 me to translate and I told him not to make his speech  
22 too long because I get lost sometime and I have to ask  
23 him over again.

24 THE COMMISSIONER: O.K.

25 THE INTERPRETER: Gabe says  
Mr. Berger, thanks for sitting among us and I guess you  
expect to see what quite a bit of the people say and  
28 think, and what I have to say. I want to make a speech  
29 but he says it's not going to be very long.

He says talking about this





G. Hardisty

1 pipeline and he says I guess you're expecting people to  
2 say something about it, and he says he feels he'd like  
3 to say something about it himself. He says this  
4 pipeline they're talking about, he says they're putting  
5 it on our land, and we mean it's our land. But they go  
6 ahead and they expect to put it through. He says he  
7 doesn't think very much about it but if it goes through  
8 something has to be done about it. If this pipeline  
9 is put through there is going to be a lot of damage done  
10 to the country.

11 He says we people have been  
12 living here for a long time and way back people used  
13 to live pretty good off the land. They didn't have  
14 much trouble to get meat and so forth; but if this  
15 pipeline goes through there will be a lot of damage  
16 done through this, the way of living for the Indian  
17 people. There's going to be damage done to the land  
18 and there's going to be, the game is going to be decreas-  
19 ing, too.

20 Why put the pipeline through?  
21 The Indians, we Dene people we're not going to make  
22 any money out of it, and only the white people are going  
23 to make money out of it. So we don't need the pipeline.  
24 Yes, and he says why put the pipeline through? It's  
25 not going to benefit the Indians. We will just live  
26 like we used to, poor, and we're not going to get any  
27 richer by bringing the pipeline in. He says why put  
28 the pipeline through? They've done enough damage, the  
29 oil companies did enough damage to the country already.  
30 There's hardly any moose around, no rabbits, no chicken.



G. Hardisty

1 He says by doing this they're going to bring back the  
2 moose and chicken and rabbits? He says why put the  
3 pipeline in? Right now there's hardly any rabbits,  
4 no chicken, no rabbits, hardly any moose, and he says  
5 getting meat in from outside about the size of your fist  
6 comes almost to \$10.

7 He says that's why a lot of people are  
8 against the pipeline. He says a lot of Dene people are  
9 going to be working on the pipeline but so far he thinks  
10 only the educated ones will be working on there. He  
11 says the trapper, for instance you take out one from  
12 Willow River or River Between Two Mountains, the Yendi  
13 Boys, they've been trapping and living out there all  
14 summer. That is what he's trying to explain. Can you  
15 take one of those guys out and put him on a pipeline  
16 and tell him to work? Because if you don't know how to drive  
17 a truck or any machinery, you'll never get no job on the pipeline.  
18 He says he has no use for the pipeline.

19 He says you could be well-  
20 educated, drive all the machinery, and do all sorts  
21 of jobs, but he says that's not going to last a lifetime.  
22 He says -- well like he's saying, if they know how to  
23 drive all trucks, all machinery, he says after the  
24 pipeline is finished and he's not wanted any more, what  
25 is he going to do, he says?

26 He says he has no use for it.  
27 He says he lives off the land and what he's prescribing  
28 is why should I say "yes"? I have no use for it. He  
29 says anything happens to that pipe, well what little game  
30 is left is going to be all gone, all the game lives off



G. Hardisty

1 trees, willows, poplar, beaver; those they die off,  
2 well the animals are gone. That is why, he says, they  
3 want to go ahead and push the pipeline but he says he's  
4 against it, he has no use for it.

5 He says we Dene people, we know  
6 we like to keep the way-- the living we're having, living  
7 off the land. That's why he says he has no use for the  
8 pipeline. He says you get one of the people out from  
9 Ottawa and take them down here and O.K., you set your  
10 traps over there but he says that guy will never come  
11 back, you'll find him frozen over there.

12 This is the point he was.  
13 driving at. He says that's the way it's going to be for  
14 us. Once you put the pipeline in and something happens,  
15 well that's the end of the Dene nation. That's what he's  
16 talking about.

17 He just wants to say a few  
18 things about the highway. The highway they're cutting  
19 is only 12 miles out of here, that's how far the clear-  
20 ing has gone on the highway. The gravelling so far  
21 is up to River Between Two Mountains. He says Mr.  
22 Munroe, I guess he has something to do with that highway  
23 and he came down with Commissioner, sit down and talk,  
24 they had a meeting, they had a meeting here with them  
25 about that.

26 He wants to say a few things  
27 about what Munroe and Sid Hancock said. They had a  
28 meeting here and -- about the highway -- and we're start-  
29 ing a co-op here and what the meeting was concerned  
30 with, just what Henry was saying lately about this





G. Hardisty

highway, and they had a meeting here with Munroe and Hancock, and he felt pretty sure that they were saying "yes" when they took off, but since then they have never heard nothing about it.

This is the way the government treat us. All the meeting was -- or it would be easier to do it that way, yes, yes, you know. He said but after they take off they don't think about what was said at the meeting. They turn around and do their own way, their own way they feel about it, not what the people think about it, or feel about it.

He says what's the use of talking for a meeting like that, or just like begging, you know, he says it's no use, just like talking to yourself. He says so far, he says I've been thinking, he says, I think the government is just like that. What's the use of talking, he says, you get nothing out of it. It's just like talking to your own self.

He says that's what happening to the Dene people. He says no, he says they turn around and do whatever they like. That's just pushing Dene people down and then they're trying to do -- they do what they think is right for them but not for the Dene people. He says if highway ever comes here there's going to be a lot of white people, you won't know who the native is or who lives here. That's what's going to happen. He says this is why we're against the highway. Quite a few years they've been having meetings off and on again and that's why he's against it, you know, and he likes to see land claims settled before



## G. Hardisty

1 anything goes ahead.

2 About the highway, he says  
3 why don't they -- if they want it why don't they keep  
4 pushing it down instead of ending it here? Why start  
5 it and then they're saying there's no money for it?  
6 He says if it's only -- the highway is as far as Wrigley  
7 well he says we're going to be in a bad situation.

8 He says he heard Mr. Black talk on the  
9 radio and he said he didn't like what he -- he said this  
10 highway that's going, a lot of native people are working on it and  
11 making lots of money and he says it's good for the  
12 Dene people. He says they're not making anything out  
13 of this. He says what little money they make go right  
14 back to the government pocket. I mean to say they got  
15 a Liquor Store, and that's where all the money goes.  
16 He says that's the reason they're saying they're  
17 helping the people and they're talking about it all  
18 the time. There is what's happening. Are they overlook-  
19 ing us? He said they're putting the Dene people up  
20 against a pretty hard thing but they don't realize it.

21 He says compared to Simpson,  
22 the highway's there now. There's a lot of people that  
23 are not living like they used to. There's Liquor Store  
24 there and beer parlor, and if a man hasn't got enough  
25 money well they beg one another. Is that helping the  
26 people? Is that the reason they want the highway just  
27 to here, to put us in the same position?

28 It's nice to live quietly here  
29 but he says once the road comes in we're going to be  
30 pitiful, just like a lot of people in Simpson. He says quite



G. Hardisty  
A. Williams

1 a few of us around here are working but he says as soon  
2 as the highway ends up here and a lot of white people  
3 come in, any work that's got to be done, they'll take  
4 it over and leave us with nothing. Thinking of it, he  
5 says is that the way I see it and that's what I'm saying  
6 now, he says. He says he doesn't want to see that  
7 happen to his own people.

8 He says power bills, fuel bills,  
9 got to pay for that; but as soon as a lot of white  
10 people come into the country, well put it this way,  
11 now he says that's the same thing only they come with  
12 hunting. You can't do fishing without licence, you  
13 can't do nothing without a licence. I guess the white  
14 people doesn't see it that way, maybe that's why they  
want the highway just as far as Wrigley.

16 That is why he's against the  
17 pipeline and the highway, and he likes the way we're  
18 living off the land. That is why he likes to see the  
19 land claim settled before anything is done. That's  
20 all he has in mind to say now. If he thinks of anything  
21 else well he might speak up again.

22 THE COMMISSIONER: Thank you  
23 very much, Mr. Hardisty.

(WITNESS ASIDE)

6 ARCHIE WILLIAMS, sworn:

27 THE INTERPRETER: Thank you,  
28 Mr. Berger. Glad to see you and I'd like to ask you or  
29 speak to you about a few things.

30 He says all about this pipeline,



A. Williams

he says all over the Territory, he says everybody is talking about it and all the Dene people are against it and that's right, he says we don't want it. He says if the pipeline is put through, if something happens to it he says all the big rivers and big creeks run into the Mackenzie, well that's where everything is going to go. He says all the fish, if that happens he says all the fish and ducks and waterfowl, that'll all be killed off.

Starting on the pipeline, that's where quite a few Dene people is going to work on it; but after it's finished, well I guess there will be nothing left for the Dene people. He says he went to the meeting in Fort Liard, he says some of the people were talking there, they were talking about the Pointed Mountain Pipeline. When they started he says quite a few people were working on it, but after it finished, nothing. Like the Pointed Mountain, that's the only time that a lot of people, our Dene people were working on that pipeline is when it started, but after it was finished well they were out of work. I guess that's the same thing that's going to happen this way. That is why they want to put the pipeline in, but we are against it because we're not going to benefit out of it. When it start, I guess a lot of the boys around here will be working on it, but after it's finished I guess that's gone. No more work.

He says there is our land, and a lot of roads all over the place. If you think that's bad enough, I guess the same thing is going to





A. Williams  
Chief H. Hardisty

1 happen if the pipeline comes through. He says he's  
2 against that, if the pipeline does come through, he  
3 says he's against the pumping station at River Between  
4 Two Mountains, he doesn't want it there.

5 He says like Good Hope way down  
6 that way, and Franklin, and Norman, they're against the  
7 pipeline, so are we, as well as the highway. He says  
8 he was at the meeting about this highway this spring  
9 about this 12 mile out here. He says at the meeting  
10 it was suggested that Wrigley people will get a contract  
11 to do it. They had a meeting and it was suggested, and  
12 they heard that the highway is just going to go as  
13 far as Wrigley. He says why don't they stop it at  
14 River Between Two Mountains? What Henry and Gabe are  
15 saying about if the road does come to here, well what  
16 happen in Simpson, the same thing is going to happen  
17 here.

18 Yes, that's all he has to say  
19 for now. He might say something later on.

20 (WITNESS ASIDE)

21  
22 CHIEF HENRY HARDISTY, resumed:

23 THE WITNESS: Mr. Berger, I  
24 understand that Minister of Indian Affairs made the  
25 statement on the radio this morning concerning our  
26 Dene nation, proposal of our Dene nation, and the  
27 declaration. That, I feel strongly that it is important  
28 to us Dene in the Northwest Territories that our regional  
29 representative, Chief Jim Antoine and I and a number of  
30 other people had listened to it over in my house, and



Chief H. Hardisty  
Chief J. Antoine

1 it was recorded that I strongly feel that tonight we  
2 response to it, so we have written a number of things and  
3 I would like to ask Chief Jim Antoine to come up and  
4 read it.

5 (WITNESS ASIDE)

6  
7 CHIEF JIM ANTOINE, resumed:

8 THE WITNESS: Thank you, Chief  
9 Henry Hardisty, for giving me some time to comment  
10 on the statement of the Minister this morning. First  
11 of all, I'd like to -- if it hasn't been done I'd like  
12 to enter as an exhibit the Dene Declaration of Independ-  
13 ence. I don't have the copy with me, but can -- is it  
14 possible to get it later on? I'm sure you're all aware  
15 of it, and secondly, I wonder if I could exhibit -- enter  
16 as an exhibit the recording of the Minister's speech this  
17 afternoon as an example of what we've been talking in  
18 Simpson and also what's been mentioned here of how the  
19 government sees the Dene people. So the recording is  
20 here, I wonder if -- should we listen to it, or should  
21 I just go into my statement?

22 THE COMMISSIONER: Why don't  
23 you read your statement and -- well, you could play it  
24 if you like. I'll leave it up to you. If you want to  
25 play the recording, that's fine with me; but if you  
26 want to just make the statement that's written out,  
27 that's all right, too.

28 THE WITNESS: The position of  
29 the Government of Canada as stated by the Minister of  
30 Indian & Northern Affairs, Jud Buchanan this morning



Chief J. Antoine

1 September 10, 1975 on the Dene Declaration is a  
2 deliberate misreading. He reads it with the premise  
3 that the Dene Declaration is separatist. That is not  
4 what we mean. The Dene Declaration says a number of  
5 things, but to make it clear, the Dene Declaration says  
6 how we always have seen ourselves in the past and how  
7 we see ourselves today. It states what we have in  
8 the past experienced politically, economically, and  
9 socially in the present system and because these  
10 experiences has not allowed our positive involvement  
11 we are 'posing alternatives on how we want to be  
12 involved in a positive way, not be separatists, as the  
13 Minister insinuates.

14 The Minister regards our plea  
15 for our rightful place in the world and self-determina-  
16 tion as rhetoric. In other words, he's saying the Dene  
17 Declaration is nonsense and unrealistic. Well, to us it  
18 is real, a reality. We are Dene.

19 Parliamentary changes and  
20 revisions in the Territorial Act is not changed, it is  
21 token Band aid, and as the Minister himself said,  
22 alterations. We are not posing alternatives, not  
23 alteration. Our elders have said time and time again  
24 that the treaties were signed in good faith as peace  
25 treaties. We have not given up our land. We therefore  
26 cannot accept compensation as a just land settlement.

27 We want to make it clear, our Dene Declaration  
28 is an alternative for us Dene to continue to live as a  
29 people and as a nation.

30 That is the statement. Mussi.





Chief J. Antoine  
Mrs. C. Sale

THE COMMISSIONER: Thank you, chief. The Dene Declaration, the secretary will be responsible for securing a copy and it will be marked as an exhibit. The secretary also will be responsible for securing a copy of the Minister's statement. It will be marked, and Chief Antoine's statement will be marked as an exhibit too.

(DENE DECLARATION OF INDEPENDENCE MARKED EXHIBIT C-207)

(MINISTER'S SPEECH, SEPT. 10, 1975 MARKED EXHIBIT C-208)

(STATEMENT BY CHIEF J. ANTOINE MARKED EXHIBIT C-209)

THE WITNESS: That is all I have to say, so thank you. Mussi.

THE COMMISSIONER: Thank you, chief.

(WITNESS ASIDE)

THE COMMISSIONER: Well, anyone who wishes to speak should feel free to step forward and say -- you should feel free to say what you wish. Could we have the lady's name please?

MRS. CECILIA SALE, sworn:  
BETTY MENICOCHE, reads brief  
MISS MENICOCHE: It's Cecilia

Sale.

THE COMMISSIONER: And you're going to read the statement that the witness --

MISS MENICOCHE: It's hers. I just translate it.

THE COMMISSIONER: I see. Well go ahead then.



Mrs. C. Sale

1 THE INTERPRETER: It is hard for  
2 me to talk among a lot of people. It is like me becoming  
3 stupid, not smart. Here in my house there is no one  
4 to talk on our behalf so what I have to say for my house  
5 it is as is and correct for me to talk. Back in the old  
6 days of the past, that summer of the signing of the  
7 treaty, the summer money was first given us, I married  
8 the summer before and the next year after the spring  
9 breakup my son was born. 2½ months after that they  
10 said, "Let the people receive money."

11 My son that was born got \$5.  
12 I got money too, and his father too. After that they  
13 said, "The land is all yours and you can do all that  
14 you want on it. All the animals from which you make a  
15 living, you can do what you want with it."

16 So they said, "Yes" and "thank  
17 you."

18 Move here, they ask people for  
19 five years, so we moved and they said "It will be really  
20 good for you. The land is dry and high, and it will be  
21 good, and the old place is not good to live."

22 Five years they asked us to  
23 move. Then they kept repeating, "Meeting, meeting." As  
24 the result of going to meeting, waiting for meetings,  
25 people left their dogs, letting them go for fear of  
26 missing a meeting. Dogs are used to go to fish nets,  
27 fishing at distant places, so we looked after our  
28 dogs well. So now there is no food for our mouth and  
29 the dogs because we are too busy waiting on meetings,  
30 people waiting for meetings left all the ways of making



Mrs. C. Sale

1 a living, snaring, fishing and trapping and hunting.  
2 Trapping too is left alone because there may be a  
3 meeting. They don't want to set traps because they  
4 fear missing a meeting, waiting for meeting so we end  
5 up doing nothing, not trying to earn a living from the  
6 land. So we are hungry and thin.

7 One wants to eat but worried  
8 about going to meeting, so one doesn't cook. What is  
9 there to cook when no one has hunted or fished? Can  
10 go to the store and buy food either because there is  
11 no money for that. Old Age Pension cheque, the old  
12 people pay the bills and what little is left they buy  
13 food to eat. This is why the old women are a little more  
14 fat than others. If there are skinny old women, it  
15 is because they are ill. Again, making bosses, making  
16 chiefs, making bosses. How many has been made, making  
17 boss, one that is boss over us? Young ones are taught  
18 the white way and they are good for writing what the  
19 old people say. Old men and women with old ways should  
20 have young people write it down for them. It is one  
21 like that who wrote this for me. Is it right for you  
22 or is it not right for you? You can ask me, is it  
23 not the right thing to do?

24 After the treaty there was a  
25 feast and drum dance. That same summer people became  
26 ill with colds and died. By the fall time there were  
27 very few people left, and people regretted loss of  
28 family and relatives. People who remember is me,  
29 Jessie, Marie, Phillip Moses and wife, and old Yendo  
30 and wife, and Jean Boots. Yendo was speaking and



Mrs. C. Sale

1 signed for us. Yendo was made the first boss, chief,  
2 with the signing of the treaty and Liza, his wife, was  
3 made the chief's wife. This story is what I know.

4 Pipeline to be laid, it was  
5 not known about in those days. Today that we are meeting  
6 about the pipeline, that pipeline shouldn't be built.  
7 They keep us well, but that pipeline which we don't  
8 know shouldn't be here because now I am alive, and if  
9 they put a pipeline, it may be the end of me. The  
10 pipeline is dangerous. I might mistake the buried pipe  
11 for a log with earth over it and then chop at it and it  
12 might explode in my face. I do not understand the ways  
13 of the white, so I don't understand the pipe.

14 Even my boys here in my house  
15 working with chain saw cutting wood outside frightens  
16 me. I scream and tell them to leave it alone, it might  
17 explode.

18 Myself, I have three sons.  
19 Two are working. One is down river to pick up some  
20 people, and one daughter, who is now washing my  
21 ceiling. So this meeting there is not going to be many  
22 from my house who is going to it. So this is my story  
23 and what I have to say.

24 Women give birth to men. What  
25 I have said I want it to be heard and it is good. So  
26 whatever a women says is not for bad reasons but to  
27 ensure that it is good for our survival in the future.  
28 Even you would not be here and alive today if it was  
29 not for a woman.

30 (APPLAUSE)

Then it is signed.





Mrs. C. Sale  
A. Root

1 THE COMMISSIONER: I appreciated  
2 hearing your statement.

3 MISS MENICOCHE: She says now  
4 she can go home and eat.

5 THE COMMISSIONER: Can her  
6 statement be marked then?

7 (SUBMISSION BY CECILIA SALE MARKED EXHIBIT C-210)

8 INTERPRETER HARDISTY: She's  
9 saying take good care of that statement there. If it  
10 wasn't for me and your mother, you know, you wouldn't  
11 be here and talking to each other.

12 THE COMMISSIONER: I won't  
13 forget that.

14 (WITNESS ASIDE)

15 CHIEF HARDISTY: What  
16 I just said is you are here to listen to them so I  
17 try to encourage them to speak.

18 THE COMMISSIONER: Fine.  
19 The witness' name?

20 THE INTERPRETER: This is Andrew  
21 Root.

22  
23 ANDREW ROOT, sworn:

24 THE COMMISSIONER: Go ahead,  
25 sir.

26  
27 THE INTERPRETER: He's very  
28 pleased to hear what the Chief and the Council had to  
29 say, and he says he really appreciated what they said.  
30 He had his mind on it and he's very glad to hear them



A. Root

1 mention it. He says it's not only for now but he  
2 says in the future years, that's what we're here --  
3 that's what they were talking about and what they said  
4 he says he's pretty thankful about it.

5 He says the young boys and  
6 girls growing up and what the Chief and Councillors  
7 were saying, they were thinking about the future for  
8 those little children.

9 He says what the Chief and  
10 the Councillors said I guess is all recorded and I  
11 guess the Minister or Ottawa will be seeing it, and  
12 he said he hopes they will be thinking about us people  
13 when they see this.

14 He says when he comes to a  
15 meeting like this we're glad to see each other and we  
16 thank each other for meeting and we're glad to see  
17 one another, and that's what we like to see in the  
18 future.

19 He says he's very thankful for  
20 being here from the bottom of his heart, and he says  
21 that's all he has to say.

22 THE COMMISSIONER: Thank you very  
23 much, Mr. Root. Thank you.

24 (WITNESS ASIDE)

25 CHIEF HARDISTY: I understand  
26 that we have some of the students that left us a few  
27 weeks ago to go to school in Simpson. They come back  
28 to this hearing, they have written a statement and  
29 they would like to present it to you.

30 THE COMMISSIONER: Fine.



Miss Violet Hardisty:

1 CHIEF HARDISTY: Could one of  
2 you girls come up?

3 THE COMMISSIONER: Maybe we  
4 could take a five-minute break and they could come up  
5 together after that, would that be all right, do you  
6 think?

7 CHIEF HARDISTY: Yes, O.K.

8 THE COMMISSIONER: We'll stop for  
9 five minutes and maybe the students would like to come  
10 up here while we're stopped and then we'll start again  
11 in about five minutes. So we'll just take a little  
12 break now for about five minutes.

13 (PROCEEDINGS ADJOURNED)

14 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

15 THE COMMISSIONER: Ladies and  
16 gentlemen, we'll come to order again, and I understand  
17 some of the students who have come home from Fort  
18 Simpson are ready with their statement. So would you  
19 swear in the first witness, please?

20  
21 MISS VIOLET HARDISTY, sworn:

22 THE WITNESS: My name is Violet  
23 Hardisty. I live here in Fort Wrigley, and I've stayed  
24 here for at least 15 years.

25 THE COMMISSIONER: Excuse me.  
26 Maybe you'd just go a little bit slower and maybe if  
27 we all just try to listen then I'll be able to hear  
28 and so will you. So you just go ahead.

29 THE WITNESS: My name is Violet  
30 Hardisty. I live here in Fort Wrigley, and I've stayed





Miss V. Hardisty

1 here for at least 15 years. I am going to school in  
2 Fort Simpson, and I come home here to Fort Wrigley to  
3 make a speech about the pipeline. I don't like the  
4 idea because it can cause a lot of trouble, like a for-  
5 est fire, and what if it explode, what would happen then?

6                   Beside, the animal mean a lot  
7 to the Dene people. Why is it important? For the fur  
8 and -- beside, the animal mean a lot to the Dene people.  
9 Why is it important? For the furs and meat.

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

I think the Dene people should  
own their land because they live on it longer than the  
white. How would the whites like it if the Dene people  
boss them around? I don't think they'd like it, and  
that's the way it is with the Dene people. Besides,  
why do the whites boss the Dene people around and want  
to build pipeline and highway on their land?

In the first place, why did the  
whites come --

THE COMMISSIONER: Can you just  
slow down a little bit? Carry on, I'm listening, but --

THE WITNESS: Why did the white  
come down to the Dene people's land and try to take over?  
Like they think they can do anything with it, like  
putting a pipeline through; but that's not what we Dene  
people think. I think the Dene people should do what  
they want with their land, not the whites telling them  
what to do with it. Beside, even if they put the pipe-  
line through, what would the Dene people get out of it?



Miss V. Hardisty  
Miss R. Moses

1 Nothing. That's what we Dene people usually get .

2 That's all I have to say.

3 THE COMMISSIONER: Thank you  
4 very much. We would like to keep your written statement  
5 and have it marked as an exhibit, if you would let us  
6 have it.

7 (SUBMISSION BY VIOLET HARDISTY MARKED EXHIBIT C-211)

8 (WITNESS ASIDE)

9 THE COMMISSIONER: Would you  
10 swear in the next witness, please?

11  
12 MISS RUBY MOSES, sworn: `

13 THE WITNESS: My name is Ruby  
14 Moses. I come from Fort Wrigley. I'm attending school  
15 in Fort Simpson and I come here to say something about  
16 the pipeline and highway.

17 What I have to say is that I  
18 don't like the idea of putting a pipeline through  
19 Mackenzie Delta. What if there is a bad storm and it hits the  
20 surface of the ground and the pipeline explodes, it will cause a lot of  
21 trouble. Beside, the pipeline means nothing to the Dene  
22 people. Also we have to settle the land claims and  
23 see who really own the land. The way I see it is that  
24 the pipeline would destroy a lot of people. And also  
25 lot of people are suffering from the changes, and the  
26 people that are suffering are the Dene. Another thing,  
27 I heard some of the Dene people disapprove of having  
28 the pipeline. Beside, I heard that the Dene people  
29 complain about why the white people tell the Dene to do  
30 this and that.



Miss R. Moses  
P. Moses

1 Another thing I have in mind is  
2 why there have to be a highway, because it will cause  
3 more trouble for the Dene people and their traps on  
4 their land. Think about that. That's all I have to say.

5 THE COMMISSIONER: Thank you very  
6 much. We would like to have your statement to be marked  
7 as an exhibit after it's been translated.

8 (SUBMISSION BY RUBY MOSES MARKED EXHIBIT C-212)

9 THE COMMISSIONER: Thank you  
10 again.

11 (WITNESS ASIDE)

12 THE INTERPRETER: Phillip Moses  
13 say he wants to make a little speech.

14  
15 PHILLIP MOSES, sworn:

16 THE INTERPRETER: He says he  
17 didn't have any children when the money for the treaty  
18 was paid out and he says he had a father, but he said  
19 his father never brought him up. His father died of  
20 starvation, and he says he's never been brought up with  
21 ration or assistance.

22 He says they were doing pretty  
23 good in hunting and trapping since he was old enough,  
24 but he says this old guy that paid out treaty, he says  
25 for him to think about it now he gave us all promises,  
26 you know, but they were all lies.

27 He says his step-father was  
28 the head man, and his old man refused, told the people  
29 not to take the money, but eventually they took it and  
30 I guess the bishop or somebody and inspector with the



P. Moses

1 treaty party. He says the old man put up a good defence  
2 for his people, you know, not to take the money, but  
3 promises were made to the old man that they will get  
4 a boatload of food every summer and the old man says  
5 it wasn't particular to take his word, but they kept  
6 after him, you know, but I don't know who the treaty  
7 party -- I guess it was Conroy or somebody, what the  
8 old man is saying now is that promises were made that  
9 they would be getting a boatload of food every summer,  
10 and as long as the sun rises and sets in the west and  
11 as long as the river doesn't flow backwards well --  
12 Well, what is a promise, he says.

13 He says that all the head men,  
14 they give him metal, you know, and they keep that metal  
15 and the head man that gets that metal, well anything  
16 he orders, well he's supposed to get it; and as long as  
17 that metal is there well-- until the end of the world,  
18 that's the end of it, you know.

19 He says that they were talking  
20 something or other about reserve but the old man, he  
21 says the old man won't take the money, but promise was  
22 made right away, "You can live on the land, hunt on it  
23 and fish on it."

24 But now, he says, we hear that  
25 the Dene people, the whites they want to put them on re-  
26 serves. He says beside that, he says you can do  
27 whatever you like, fishing and hunting, and he says  
28 nobody is going to bother you about it. The old man, he  
29 says his old step-father took the money but everything  
30 is changed now, he says.





P. Moses  
Miss M. Nayally

1 He says I do as much as I can.  
2 on the Old Age Pension from the government but he says  
3 he doesn't like paying light bills out of that.  
4 He thinks he should get his light bills free. After all,  
5 he says oil companies destroyed our land already, he  
6 says, they are supposed to pay for our light bills, for  
7 destroying our land.

8 CHIEF HARDISTY : Mr. Berger,  
9 what I asked him like, he said this is all he has for  
10 on his statement , but what I asked him is what he  
11 thinks about the pipeline.

12 THE INTERPRETER: He says he doesn't want to see  
13 no pipeline. It will destroy a lot of things.

14 THE COMMISSIONER: Well, thank  
15 you very much, Mr. Moses.

16 THE INTERPRETER: He says one  
17 thing he doesn't like is paying his light bill out of  
18 his Old Age Pension cheque because he doesn't think  
19 that's right.

20 (WITNESS ASIDE)

21  
22 MISS MARTHA NAYALLY, sworn:

23 THE WITNESS: My name is Martha  
24 Nayally, and I am going to school in Fort Simpson. I am  
25 here to talk about what I think about the pipeline and  
26 highway. What I think about the pipeline and highway  
27 is that it will destroy the land and animals. What will  
28 happen to the land if anything happens to the pipeline?  
29 Most people don't understand really what will happen  
30 to their land if the pipeline and the highway comes



Miss M. Nayally  
Miss G. Nayally

1 through. They only know that the pipe will bring gas  
2 to the south. The pipeline means nothing to the Dene  
3 people but it means a lot to the government and the white  
4 people. They have to settle our land claims to see who  
5 really owns the land, and the way I see it is that the  
6 pipeline and the highway will disturb our people.

7 I also think that a lot of  
8 people are suffering from the changes, and the people  
9 that are suffering are the Dene people. If the pipeline  
10 and the highway does come through here, the white people  
11 might take over Wrigley just like other places and I'm  
12 sure that the people wouldn't want that to happen.

13 Besides, why do white people  
14 want to take over the Dene people's land? They only  
15 want to get their jobs and money and go back to the  
16 south. The pipeline companies only think about them-  
17 selves and the white people. They don't care what  
18 will happen to the Dene people of the north.

19 That's all I have to say about  
20 the pipeline.

21 THE COMMISSIONER: Thank you  
22 very much. We would like to keep your statement and have  
23 it marked as an exhibit, if we may.

24 (SUBMISSION BY MARTHA NAYALLY MARKED EXHIBIT C-213)

25 (WITNESS ASIDE)

26  
27 MISS GRACE NAYALLY, sworn:

28 THE WITNESS: My name is Grace  
29 Nayally. I have been living here in Wrigley for the  
30 past 14 years. I am now going to school in Fort Simpson.



Miss G. Nayally  
Miss B. Moses

1 I have come down here to say a few words about the  
2 pipeline and the people. Ever since the whites started coming  
3 into the north, the Dene culture has changed a lot.  
4 Dene people start going out hunting, they hardly go out  
5 hunting any more since the white came around and set  
6 up camp and so on. The noise scare away the wild animals.  
7 I also don't like a pipeline. Dene will get nothing out  
8 of it. Beside, the pipeline isn't needed right away.

9 That's all I have to say.

10 THE COMMISSIONER: Thank you  
11 very much. We'd like to have your statement too, if we  
12 may, after it has been translated.

13 (SUBMISSION BY GRACE NAYALLY MARKED EXHIBIT C-214)

14 (WITNESS ASIDE)

15  
16 MISS BERNICE MOSES, sworn:

17 THE WITNESS: My name is Bernice  
18 Moses. I am going to school in Fort Simpson. I would  
19 like to say about the pipeline and the highway, Mr.  
20 Berger. I am just like the other Dene people. I don't  
21 want the pipeline --

22 THE COMMISSIONER: Excuse me.  
23 Just slow down a bit and just move a little closer to  
24 that microphone. Do you mind starting again? I just  
25 didn't quite hear you. Forgive me.

26 THE WITNESS: My name is Bernice  
27 Moses. I am going to school in Fort Simpson, I would  
28 like to say about the pipeline and the highway, Mr.  
29 Berger. I am just like the other Dene people. I don't  
30 want the pipeline to go through because it will surely  
destroy things like land that my people depend on.





Miss B. Moses  
Miss P. Nahanni

1 The highway will only mean  
2 development in Wrigley. I'm sure my people don't like  
3 the idea of the highway. These two, the pipeline and  
4 highway, are sure to destroy the old ways of life.

5 Mr. Berger, I sure hope you  
6 and other pipeline people in this room will try and  
7 understand my people and myself. That's all I have to  
8 say about the pipeline. Thank you.

9 THE COMMISSIONER: Thank you.  
10 That statement will be marked as an exhibit, too.

11 (SUBMISSION BY BERNICE MOSES MARKED EXHIBIT C-215)

12 (WITNESS ASIDE)

13  
14 MISS PHOEBE NAHANNI, resumed:

15 THE WITNESS: The map you see  
16 on the wall is a scale of one inch to four miles. It  
17 represents 11 trappers from Fort Wrigley. It shows the  
18 routes that they travelled, the fur-bearing animals  
19 they trapped and the large mammals that they hunted.  
20 It shows the permanent and the temporary camps. I can  
21 get up and show the locations in a few minutes.

22 Rufus Moses did the research  
23 here in Wrigley, and he correlated that map there. He  
24 interviewed 20 men but 11 men was the 30% sample for  
25 Wrigley, and so in regards to that the maps, the map is  
26 incomplete. It doesn't show a lot of the traplines  
27 branching out from the main travel routes and trapline  
28 routes.

29 Wrigley is right here and  
30 the River Between Two Mountains, the camp where the Yondl



Miss P. Nahanni

Boys -- Brothers have their permanent camp. Simpson is over here.

THE COMMISSIONER: What do the red marks represent?

A The red marks have a code written on them and the solid circles are the permanent sites where people live. The brackets around these codes indicate that it used to be used but not any more. The triangles, the open triangles show the temporary camps, in other words people camp in tents or camp outdoors. The solid triangles show that it's still being used, and the letters indicate the fur-bearing animals and the large mammals. There are different codes here, all circles. The smallest circle represents 25% or less, which would be about two or less, two or one people travelling on the smaller circle. On the circles that are chained, it shows between 25 to 50%, which would be about two to six people; and the circles with the lines running through them show 50% or more, or six to 11 men use it. It indicates the routes that are used the most, but it doesn't show when they use it. So this map is incomplete. It doesn't show when; it represents only living people and people who live today, and it shows the history of where they travelled. Rufus would be in more of a position or the chief would be in more of a position to say how many people still trap in this community.

Towards this side is the Mackenzie Mountains, Wrigley being here. Well, there's a chain of mountains here, and then there's the gradual



Miss P. Nahanni  
F. Horesay

1 -- the hills and then eventually the mountains. This is  
2 Keller Lake. This is the Great Bear Lake, and Fort  
3 Franklin, Fort Norman, Norman Wells, and this is the  
4 Keel River, this is the Redstone, this is the North  
5 Nahanni, and like I said before this is the River  
6 Between Two Mountains. This represents the new site  
7 of Wrigley. I think that's about it.

8 THE COMMISSIONER: Thank you.

9 (WITNESS ASIDE)

10 THE COMMISSIONER: Could we have  
11 this gentleman's name first, please?

12 THE INTERPRETER: Frank Horesay.

13 THE COMMISSIONER: All right.  
14

15 FRANK HORESAY, sworn:

16 THE INTERPRETER: They are  
17 talking about the pipeline here but he says he doesn't  
18 care much about it. He says he doesn't like  
19 to see it running across the Mackenzie River.

20 He says running it in the  
21 valley he says I don't think much damage will come to  
22 it, but he says to cross the Mackenzie River, he says  
23 it's pretty risky. He says there's nothing going to  
24 get into the pipeline running on the mainland, but he  
25 says crossing the Mackenzie River he says the breakup  
26 of ice, he says I don't think the metal is going to  
27 hold that ice back, it gets pretty rough sometimes.

28 He says this Mackenzie River  
29 ice, he says there's hardly anything to stop it from  
30 moving. He says that's what we should all think about.





F. Hardisty

1 If that thing breaks, well the Mackenzie River is going  
2 to be full of gas or oil. He says putting it down in  
3 the valley there's nothing to push it around; but to  
4 cross the Mackenzie River well he said it's pretty  
5 risky. The Mackenzie River ice when it starts moving  
6 full force he says it's got a lot of force.

7 He says that's what you should  
8 think about, you know, about a pipeline, he says putting  
9 it across -- putting it on the mainland there is nothing  
10 to push it around but he says to cross at the river he  
11 says it's pretty risky, that's what the people should  
12 think about.

13 He says the Mackenzie River,  
14 when it starts pushing, it piles up, it piles up, and he  
15 says a lot of people see that. He says that pipe  
16 wouldn't hold that ice up. He says it's going to break  
17 anyway. He says it's very risky to put it across the  
18 Mackenzie River because he says when the ice goes full  
19 force well it piles up 20 feet, 15 feet, and how do  
20 you think about this? If it's going to break the  
21 pipeline it's going to break it anyway. That's what  
22 we should think about. To put it on the mainland, he  
23 says there's nothing there to push it around.

24 That's all I have to say about  
25 -- that's what I have in mind is to put it across the  
26 river, well there's a lot of force behind that ice and  
27 when the ice runs well he says it's pretty risky.

28 THE COMMISSIONER: Well, thank  
29 you, that's an important point.

30 (WITNESS ASIDE)





SARAH HORESAY, sworn:

THE WITNESS: I'm Sarah Horesay

THE COMMISSIONER: Maybe you'd

THE WITNESS: I'm Sarah Horesay

THE COMMISSIONER: Excuse me.

THE WITNESS: O.K. I've been

THE COMMISSIONER: Excuse me,

THE WITNESS: I hear on the



Miss S. Horesay  
E. Hardisty

1 things. I bet after five years to ten years time it  
2 wouldn't be so beautiful outside, so peaceful.

3 Mr. Berger, so once again listen  
4 to my people and the point of view that my people and  
5 myself don't want the pipeline or the highway to go  
6 through.

7 That's all I have to say, thank  
8 you.

9 THE COMMISSIONER: Thank you  
10 very much. We would like to have your statement marked  
11 as an exhibit too. Thank you very much.

12 (SUBMISSION BY SARAH HORESAY MARKED EXHIBIT C-216)

13 (WITNESS ASIDE)

14  
15 EDWARD HARDISTY, sworn:

16 THE WITNESS: Mr. Berger, my  
17 name is Ed Hardisty.

18 THE COMMISSIONER: Yes sir.

19 THE WITNESS: I am very  
20 well pleased with the students putting up their state-  
21 ment and I hope you realize and think about us Dene  
22 people. For myself, the pipeline, well what we're  
23 going to benefit out of it? We heard time and again but  
24 just to get my point, what benefit are we going to get  
25 out of it?

26 The jobs that the Dene people  
27 are going to get are just axe and shovel, and I think --

28 Q Axe?

29 A Axe and shovel.

30 Q Clearing?



E. Hardisty

1 A Well, just to tell you --  
2 Q You go ahead, don't let  
3 me interrupt.

4 A -- like in the old days  
5 you know, that's what -- one time I went to Simpson and  
6 I asked for a job, and they said, "You got a saw and  
7 hammer?"

8 I said, "Yes." But I never got  
9 that job.

10 That's the same thing that's  
11 going to happen to our nation. When I educated , I went  
12 to school Hay River and I went to Grade 6, and now my  
13 people are crying out they don't want this, they don't  
14 want that until the land settlement is worked out, to  
15 the satisfaction of our people, the way we want it and  
16 the way we see it.

17 The Minister was saying -- I  
18 didn't hear him on the radio but I've been the chief for  
19 quite a while and the first thing that I did was I  
20 asked old Chief Yendo if there was anything said about  
21 land.

22 He said, "No."

23 I asked him three times, with  
24 the same answer.

25 But the Minister said we gave  
26 our land away, which I think is not true. I think  
27 by rights I think our people still own the land, and  
28 like I say, I'm very impressed with the students reading  
29 out their statement, and I was wondering how many other  
30 places students came up to you and spoke to you and





E. Hardisty

1 wrote out a statement.

2 THE COMMISSIONER: Quite a few.

3 THE WITNESS: To explain this,  
4 I think the Minister is barking up the wrong tree. The  
5 Indians never gave up their land. Like owning a dog,  
6 eh, you train a dog, you speak to him well, you know,  
7 even a dog can understand his master.

8 The same thing, you know, the  
9 Minister, that's what he thinks or that's the way he  
10 acts, you know. It comes in one ear and then out the  
11 other. He turns around and he is still saying we gave  
12 up our land, which we didn't.

13 Another thing, what the Indians  
14 are going to benefit out of the highway? We don't want  
15 no trucks, we don't want nothing. Just like Henry  
16 was mentioning a while ago, all the money that the  
17 people make goes to booze, eh. It's pretty hard to  
18 conquer that bottle. I mean people don't have to  
19 take it if they don't want to, but it's just a bad  
20 habit.

21 Another thing I'd like to say  
22 about the land is I don't want to see no pipeline, no  
23 big development until the land claim is settled. I  
24 work with the Indian Brotherhood. The Indian Brother-  
25 hood means me, our people, not our office in Yellowknife.

26 I was in Liard last winter  
27 and I asked a few people how many people are working  
28 on the highway -- Pointed Mountain Pipeline. Only two,  
29 I think they said. Well, there's a lot of people  
30 there, about 400, over 400.



E. Hardisty

1 Q You mean at Liard?

2 A Yeah. It bothers my  
3 head , you know. I've got six boys over there, six  
4 or seven. What they're going to benefit out of that  
5 pipeline if it goes through?

6 Education , I think they should be taught,  
7 like Henry was saying, more about bush life, trapping  
8 and how to survive in the bush. I had my 15-year-old  
9 boy, George, going to school last winter. He got kicked  
10 out twice so it makes you wonder, why go back? So I  
11 put him into the bush, I told him to take the teacher  
12 out this spring, but he won't.

13 Q Sorry, I missed that.

14 A I told my boy, George,  
15 to take the teacher out in the bush and take one week's  
16 supply each and see who comes back. George will get  
17 back, but not the teacher. That's how smart I teach  
18 him. I send him out, I send him out.

19 A lot of children, you know,  
20 they get confused about schooling. Henry mentioned  
21 here, I think, that's pretty straight, get a teacher  
22 either teach them out here what's been done and go  
23 around with the people and go back and then teach the  
24 children. You can't teach a northern child to a south-  
25 ern ways, eh. Big difference.

26 That's what I was thinking  
27 about, you know, but especially boys, you know, they  
28 want to get out and see what they can do in the bush,  
29 you know; and for the girls, well, tan moose hide and  
30 all this sort of stuff, you know. You don't see any of



E. Hardisty

1 that now -- only old ladies, you know.

2 Q Tanning moose hide?

3 A Yes. Not only for the  
4 boys but girls too, you know, they should be taught how  
5 to tan moose hide or sew moccasins.

6 I give somebody else a chance  
7 to talk, otherwise I would be talking here till sunrise.

8 THE COMMISSIONER: Well, I'd  
9 be willing to listen until sunrise, Thank you very much.

10 (WITNESS ASIDE)

11 THE COMMISSIONER: Maybe we will  
12 just take a 5 minute break and those of you who want to  
13 speak can maybe collect your thoughts and think about  
14 what you are going to say.

15 CHIEF HARDISTY: Can we just  
16 hang on for a while?

17 THE COMMISSIONER: Well we need  
18 to change a tape.

19 CHIEF HARDISTY: Well she can  
20 change it.

21 (PROCEEDINGS ADJOURNED FOR FEW MINUTES)

22 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

23 CHIEF HARDISTY: What I just  
24 said was this, that I asked the people if they want to  
25 continue tomorrow and they agreed, as I realized that  
26 most of the people have went home and I state to you  
27 or Michael before, that the people here are not used  
28 to, especially the older people, they're not used to  
29 staying up that long.

30 THE COMMISSIONER: Neither am I.

CHIEF HARDISTY: So --

THE COMMISSIONER: That's all



1 right.

2 CHIEF HARDISTY: So maybe we can  
3 continue tomorrow and maybe we'll get more delegates come  
4 up and speak.

5  
6 THE COMMISSIONER: Well,  
7 I take it you're all agreed that you would like to con-  
8 tinue tomorrow, so we'll come back here at two o'clock  
9 tomorrow afternoon and hear from those of you who still  
10 wish to say something at the hearing.

11  
12 (PROCEEDINGS ADJOURNED TO SEPTEMBER 11, 1975)  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30





Father Lousson

Wrigley, N.W.T.

September 11, 1975

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I think we'll call the meeting to order. Just give everybody a chance to take a chair.

I think Chief Hardisty is going to be the interpreter tonight but I'd like to just start, chief, by explaining for the record where we went today. The Inquiry and representatives of the participants, accompanied by Chief Hardisty and Chief Antoine, paid a visit to the Yendi Brothers camp at the River Between Two Mountains, and the Boots Brothers camp at Willow Lake River. We also visited Hire North Camp No. 1 and examined the 17 miles of construction that Hire North has undertaken on the Mackenzie Highway, and visited two borrow locations as well. That's why we're late. I apologize for not being able to begin at two this afternoon as we had intended.

Anyone who wishes to speak tonight may now do so.

(CHIEF HENRY HARDISTY ACTS AS INTERPRETER)

FATHER LOUSSON, sworn:

THE WITNESS: I didn't want to talk because yesterday speaker after speaker told the man about the pipeline and the highway, and I thought that my word would be not too necessary. But today visiting the people, they call on me, they wanted to know what I thought about it, two, three cases



Father Lousson

1 at least. So I am cornered and I'm obliged to talk.

2 My name is Father Lousson, and  
3 I have been in the north for 29 years, and I have been  
4 an average of seven years in the settlements in this area,  
5 that is Simpson, seven years average, you know, Simpson,  
6 Providence, Hay River, Liard, and I have visited Wrigley  
7 from '63 to '69.

8 First my position is very clear.  
9 Of course I adopt the position of the Bishops of Canada  
10 100%. About ten days ago the Bishops of Canada, 79 of  
11 them, there were 79 of them in 1974, wrote a statement  
12 about the development of the north. I read it three  
13 times and they are very clear about three points that  
14 are related to the native population.

15 The first one is this. A  
16 land claim settlement should take place before any major  
17 development in the north.

18 THE INTERPRETER: Could you hang  
19 on, father? Okay.

20 THE WITNESS: The second  
21 point is that the native people should be consulted  
22 before any major development take place.

23 Second point of the bishops is  
24 that the native people should be consulted before any  
25 development take place.

26 The third point is that the  
27 natives should be involved in such development to avoid  
28 that they be crushed by development.

29 There are of course many other  
30 points, but these are the main ones, you know, that are



Father Lousson

1 directly concerning the native people.

2 I didn't have to wait for the  
3 statement of the bishops to have my own opinion about it.  
4 I got it long ago. I didn't have to wait for the bish-  
5 ops to make up my mind about it. I got it long ago,  
6 that is I knew what the bishops should say before they  
7 talk, you know. Well no, not exactly, but --

8 This is because I think that  
9 I have been in a good position to know about it,  
10 being in Hay River, arriving in Hay River in 1952, that  
11 is five years after the opening of the highway in Hay  
12 River. At that time the Indian Village of Hay River  
13 was amounting to about 150, the same as here, according  
14 to the Father Posset's register. There were at the end  
15 of '74 152 natives in Wrigley, and 14 white people.  
16 These of course, the natives include the people of  
17 the River Between Two Mountains and Willow River, but  
18 not the whites that were working on the road. But they  
19 include the whites that work on the airport here, and in  
20 the town here, 14 of them.

21 In Hay River it was about exactly  
22 the same.

23 THE COMMISSIONER: IN '52?

24 THE WITNESS: In '52, yes,  
25 just a difference of a few, not much, and I had a chance  
26 to come back to Hay River for six months in '70, in 1970,  
27 and again for two years, a little over two years in '72,  
28 and I could see the change, you know. Even from '52 to  
29 '58, I could see the harm done to the native population.  
30 From year to year, you know, I have been in Hay River





Father Lousson

1 '52 to '58 and again six months in '70, and again from  
2 '72 to '75, which gave me the time to get an overview  
3 of the changes, social changes. Even though they had chances  
4 to get some jobs in the old and new town, they are cer-  
5 tainly much poorer today than they were in '52. Few  
6 have been able to adapt to the development, but very  
7 few. A few are better off, a very few, than they were  
8 at that time, '52. THE INTERPRETER: Could you rephrase that?

9 THE WITNESS: Today I said they are poorer,  
10 most of them. The majority, the great majority are poorer  
11 today than they were in '52, poorer, I mean for anything  
12 -- kickers, boats, and so on. A few have been able to  
13 be better off because they got skidoos, boats, a few,  
14 very few, very few.

15 From year to year there were  
16 less people going trapping into the bush or hunting, till  
17 last year there were about five of them going to trap,  
18 and most of them, the huge majority were on welfare.  
19 So they were certainly not ready to development, even  
20 though development in that area was slow because it was  
21 only the highway for the fishing, and the white people  
22 you don't have transportation. They were not ready in  
23 1952 for the development, for the opening of the road.

24 That's why I understood and I fully back  
25 what Chief Antoine said in Simpson, stating strongly that  
26 they were not ready yet for the pipeline, and I agree  
27 with him 100%. I am convinced therefore that the pipe-  
28 line would almost certainly harm a lot a town like  
29 Simpson, I mean the native population which is the  
30 majority at Simpson. They will be hurt terribly by the



## Father Lousson

1 pipelines, no doubt about it. I believe that the road,  
2 the opening of the road in this area would hurt a lot  
3 of the people up here. That's why I didn't say anything,  
4 I heard yesterday speaker after speaker, "We don't want  
5 a pipeline, we don't want the highway yet," so I said,  
6 "No use for me to talk because I agree with them, you  
7 know."

8 But certainly the native people  
9 have to try to be ready for and take part in some  
10 development later on when they think they are ready.  
11 The main way for you certainly to stay together, all  
12 the tribes together, united, for you and your chiefs  
13 -- they got good luck, they got a good chief, I  
14 appreciate that chief very much and they are lucky.

15 He is not alone. but there is  
16 not enough of his character, because split among  
17 themselves, scattered, well it is hopeless.

18 THE INTERPRETER: Would you go  
19 over that again?

20 THE COMMISSIONER: Yes, maybe  
21 you should for me, too, father. Repeat that part,  
22 if you wouldn't mind.

23 THE WITNESS: I said the chief  
24 was very good.

25 Q Chief Sonfrere?

26 A Chief Sonfrere, yes, and  
27 a few others, especially Ted Boggin, but especially  
28 Chief Sonfrere, who tries to hold the Band together and  
29 bring the people back on the reserve. I hope he  
30 succeeds.



Father Lousson  
Ed Nayally

1 But if they don't want to be  
2 united, well it is hopeless in a place like Hay River,  
3 hopeless. There is plenty of hope because they are  
4 during the past few years the native people can talk  
5 for themselves, that's why I didn't want to say something too.

6 Now I said there  
7 are people, you know, that can talk among the natives,  
8 they can talk for themselves, be understood. That is  
9 why there is plenty of hope for them.

10 Those are the main things I  
11 had to say, Mr. Justice Berger. Thank you.

12 THE COMMISSIONER: Thank you,  
13 Father Lousson.

14 (WITNESS ASIDE)

15  
16 ED NAYALLY, sworn:

17 INTERPRETER: My name is Ed  
18 Nayally. I am a Dene. I never was taught in schools or  
19 the southern way of living life. I was taught by my  
20 parents to live in the bush. This is why I'd like to  
21 say a few words to you.

22 He says I remember his father  
23 was a great hunter. There was a lot of animals roam  
24 in the country where his father hunt, and he remembers.  
25 They leave in the fall, they leave the settlement, they  
26 go out in the bush and stayed in the bush all year.  
27 There's a lot of animals they can hunt and trap, and  
28 in the summer they come into the settlement to live  
29 and be among the people for the summertime. They had  
30 never seen the animal disappearing. There was always



E. Nayally

1 something for them to kill to eat, to live by, and he  
2 says he remembers he used to travel from Fort Norman  
3 to Blackwater where their camp was. There was a lot of  
4 animals they can kill on the way back to their camp  
5 during the fall.

6 Ever since the developer from  
7 south come in in the north, the animals are beginning to  
8 decreasing very slowly. He remembers at the beginning  
9 of the southern people coming up into the north, they  
10 have this so-called game warden. Their livelihood were  
11 closed, they began to protect the animals and the people  
12 had very hard time to live. Not the way they are used  
13 to live.

14 This is the way we've been  
15 treated by the government, and ever since the C.N. opened  
16 their line through our land here, the animal beginning  
17 to decrease more, and he says back in those days right  
18 at this settlement there used to be a lot of moose in  
19 this area. They used to hunt by the air strip and  
20 kill animals, and he compares at the present time this  
21 summer they went hunting. They went up 30 miles up the  
22 Redstone River just to kill a caribou and one moose.  
23 He heard a lot of people say they're opposing the high-  
24 way and the pipeline because they know what's happening  
25 to them, and I for myself, I know what's happening to  
26 me. That's why I myself oppose the highway too, the  
27 highway and the pipeline.

28 I remember that when they were  
29 talking about highway he thought it was good for him  
30 then, but today he see what's happening to the Dene





E. Nayally

1 people in Fort Simpson and at the present time he does  
2 not like to see the highway end in Wrigley. This is why  
3 I don't like to see the highway come into Fort Wrigley.  
4 The pipeline, too.

5 He has heard a lot of people  
6 saying that if this pipeline is buried in our land,  
7 they are going to destroy a lot of our land and also  
8 for all his life he has seen and been in the bush, that  
9 a lot of the overflow that he has seen, they have  
10 cracked during the winter. If this ever happens, so  
11 happened that they have a highway -- I mean a pipeline,  
12 then if this overflow cracks, I'm sure it will crack  
13 the pipeline too, and if the oil or gas started floating  
14 down towards the Mackenzie, it's going to destroy a lot  
15 of fishes and other wildlife.

16 He remembers his father saying t  
17 that he hunts and the animals, they hear things, if an  
18 animal approaching or a human being approaching, he's  
19 referring to the moose, and he also has sense to smell  
20 what kind of animal is approaching, or a human being is  
21 approaching. He compares that his father hunts and he  
22 gets very close to the animal because he's adapted to  
23 hunt these animals and he was taught by his father's  
24 father, and he gets very close to it, he cracks a  
25 twig and the animals gets up because he hears that  
26 there's someone really close.

27 If this highway or the pipeline  
28 is pushing through our land, the animal will move out  
29 of their way, and I'm pretty sure they will move far  
30 from our community and far from our river, along this



E. Nayally

1 river which we hunt.

2 I've been sitting here yesterday  
3 and I listened to the people what they're saying about  
4 the pipeline, the way they oppose it. He was saying  
5 that I just sit here, I wasn't thinking about it, but  
6 I think about it. I thought of it all night, he says,  
7 that I personally agreed 100% with what the people are  
8 saying to you last night. This is all I wanted to tell  
9 you and this is how I think about the pipeline.

10 Thank you.

11 THE COMMISSIONER: Thank you, Mr.  
12 Nayally.

13 (WITNESS ASIDE)

14 THE COMMISSIONER: Does anybody  
15 else wish to speak?

16 CHIEF HARDISTY: Mr. Berger, I  
17 think we should take a five-minute break.

18 THE COMMISSIONER: O.K.

19 CHIEF HARDISTY: I think every-  
20 body appears to go out, so people are leaving.

21 THE COMMISSIONER: O.K., we'll  
22 take a five-minute break then.

23 (PROCEEDINGS ADJOURNED)

24 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

25 THE COMMISSIONER: Ladies and  
26 gentlemen, maybe we should open the hearing again now  
27 and just let any of you who still wish to say something  
28 go ahead and say it now. We've got the whole evening.

29 CHIEF HARDISTY: Mr. Berger ,  
30 I've got the slightest idea that this is all the



Chief H. Hardisty

1 delegates you're going to have tonight, but before  
2 the closing of this hearing I would like to say a few  
3 things concerning the trips we made today.  
4

5 CHIEF HENRY HARDISTY, resumed:

6 THE WITNESS: Mr. Berger,  
7 you have seen the river which we've flown today to River  
8 Between and the Hire North Camp and the Boots Camp at  
9 Willow Lake River. There's a number of things that I  
10 seen today at the Hire North which I did not like a bit.

11 As you and I had seen the  
12 bridge that crosses the River Between, the logs they  
13 used and you and I know what logs I'm talking about.  
14 The kind of logs they used is the kind of logs we have  
15 built the co-op and this Community Hall, the same type  
16 of logs. These logs, they got them from Fort Simpson.  
17 These logs could be cut here in Wrigley. I don't know  
18 why they got them from Simpson.

19 The sawmill in Simpson has  
20 been run by monla, and you know what the expression  
21 "monla" is. At the Hire North, concerning these logs  
22 when I got back from our trip I went to the co-op  
23 manager, I asked him has he been asked for these logs?

24 He said he was asked from  
25 the government from down south -- this was in August --  
26 and they want 1,000 logs within ten days, and he says  
27 by that time he knew that they had asked Simpson al-  
28 ready and they already had bought the logs, but in order  
29 to protect themselves they asked Wrigley, and they gave  
30 them only ten days to cut that much, and you and I know





Chief H. Hardisty

1 that 1,000 logs can't be cut in ten days.

2 Like I said yesterday in my statement  
3 that I would just as soon the highway end at River Between and  
4 you can see why I said that, they just cross, they just  
5 make the bridge across the River Between in order to work  
6 on this side of the river. I again would like to say  
7 and say again that I totally oppose that the highway  
8 come into Fort Wrigley.

9 You have seen for yourself  
10 the kind of equipment they use, and the damage they are  
11 doing to our hunting grounds. The Hire North -- I believe  
12 that camp is for a training section, to train the northern  
13 and native people. What I see out there today, I see  
14 one to five, or one to four people who are totally  
15 native people working on these equipment. The rest were  
16 monla. This is the kind of thing they are doing to us,  
17 as you can see. They're using the Dene people as a bait  
18 They're using us as a bait so they can get their pocket  
19 money. This is the way the Dene people being used by  
20 the southern or the developers, use us to give us an  
21 odd job and saying that, "We're doing good for the  
22 northern people, especially the Dene." But I do not see  
23 that. I see quite a number of people, Dene, employed  
24 in Hire North, but as you can see, on our way out to  
25 the construction site along the road you see those  
26 boys are cutting down the leaners. This is the kind of  
27 jobs that they offer the Dene.

28 THE COMMISSIONER: Brushing?

29 A Right. This is the kind  
30 of job they offer us. Like I said, they use us like bait



## Chief H. Hardisty

1 to work. That's the kind of work they give us, and here  
2 on the other hand for their own good and their office  
3 work, to protect themselves, that they're training the  
4 northerners and the Dene.

5 We also went to the Willow  
6 Lake River Camp and you heard what Mr. George Boots  
7 had said to you. There's a number of things that  
8 happening to him, especially concerning his camp, which  
9 I do not like. He pointed out to you that ten or nine  
10 days ago helicopter came into their camp and these  
11 people came out, they had a map with them, and they do  
12 not have interpreter for anyone that can't translate  
13 or never seen Dene, straight monla, and pointed out  
14 to them on the map that-showing to them that where the  
15 pipeline is going to cross the Willow Lake River. I also  
16 stated that I didn't know which company it was, the  
17 Foothill or Gas Arctic.

18 George Boots pointed out to  
19 you clearly that he did not understand what they were  
20 saying but he heard -- he understood the pipeline and  
21 they pointed out to him where it crosses the river, and  
22 he also says they were asked what they think about the  
23 pipeline. George pointed out to you today that he  
24 opposed the pipeline and by rights that they should  
25 ask the people in Wrigley, especially the chief who  
26 represents them.

27 I strongly suggest in the future  
28 that the camp at River Between, that's the Yendi's Boys,  
29 and the people in Willow Lake River, that I son't want to see  
30 that happen again, not ever. If they want to ask



Chief H. Hardisty

1 questions, they come down to Wrigley and ask the chief  
2 who represents them.

3                   You've seen how the two camps  
4 are set up along the Mackenzie River. They are beautiful  
5 camps. A number of your people have said to me it was  
6 a beautiful spot, and the fishes they have outside, this  
7 is the way their parents have taught them, and this is  
8 the way they live, and I don't want that their way of  
9 living be destroyed by the pipeline.

10                   I know that if this pipeline  
11 goes through, their way of life, it's going to totally  
12 destroy it. George Boots pointed out to you that 'ever  
13 since the opening of the C.N. line the animals had moved  
14 away from the winter road or the -- away from the  
15 C.N. line where the trucks were moving back and forth  
16 all year around, and way before that, before the opening  
17 of the C.N. line, he said he used to kill moose a mile  
18 from his camp; but now he move back and forth up and  
19 down the river for 50-70 miles all summer and not kill  
20 but one moose.

21                   Tonight Ed Nayally has spoken  
22 to you. He pointed out clearly what he thinks about  
23 the highway, and the way he opposes, the reason why he  
24 opposes I'm sure you have heard and listened to it,  
25 and I agreed with what he said 100%. The people have  
26 make their statement to you, especially the students  
27 who have came back from Simpson pointed out to you that  
28 the changes they have seen with the highway, and they  
29 pointed out to you strongly that they oppose the  
30 highway and the pipeline.





Chief H. Hardisty

1 I, as the chief who represent  
2 them, totally 100% agree with the students. I support  
3 them 100%. The statement they had pointed out to you  
4 that even the younger people had realized what's coming  
5 to them especially who live here, and they're comparing  
6 what's happening in Simpson and they realize what's  
7 happening over there and they don't want that to happen  
8 to their beautiful community in Wrigley.

9 This is why, like I said, I  
10 support these students 100%.

11 I also support Mr. Frank Horesay  
12 of what he said about the pipeline. It's going to cross  
13 this mighty Mackenzie twice, the first one north of us,  
14 it's going to cross there, and the next cross is south  
15 of us, and he pointed out to you clearly that the  
16 spring breakup, if ever the pipe be busted as you and  
17 I can see, the river flows from the south of us  
18 do think is going to happen to our fish or drinking  
19 water? This is why I totally agree with Frank Horesay  
20 of his statement.

21 I myself as the chief and  
22 represent the people of this community, again would like  
23 to state out to you that I do not want to see this  
24 pipeline go through our country, or what we have recently  
25 stated, our nation, and I also oppose of the highway ending in  
26 Wrigley.  
27 /I do not want to see a highway ending in this community.

28 I hope the Government of Canada  
29 realize that why I do not want to see the highway end  
30 in Wrigley and they see -- they should for themselves  
31 see why I do not like to see the highway ending in





Chief H. Hardisty

1 Wrigley, with the comparison of Simpson which I stated  
2 out to you yesterday.

3 Again on behalf of the people  
4 in this community, on behalf of them, I do not want to  
5 see the highway or a pipeline coming through our land or  
6 our hunting ground.

7 Mr. Berger, thank you for  
8 listening to me and also the people you have listened  
9 to yesterday, and on the closing of my remark I would  
10 also thank everybody, especially the reporters and the  
11 C.B.C. for coming down and listening to our problems,  
12 and make it known to the outside world, this Canada.

13 What this person has said to me,  
14 he suggested that for the time you're going to spend  
15 tonight that you should go and visit their homes, the  
16 condition that they're living, and he knows that you're  
17 working for the government and he would like you to  
18 visit their homes and see the condition of their houses,  
19 which they're living in. Thank you very much.

(WITNESS ASIDE)

20 THE COMMISSIONER: Well, thank  
21 you, chief. I want to thank Chief Hardisty and the  
22 members of the Band Council and all of you who have  
23 spoken at the hearings yesterday and today, and all of  
24 you who have attended. You have given me a clear  
25 indication of the way you feel about the pipeline. We  
26 have had every word that has been said recorded on tape  
27 and it will be printed, and we will send a copy of the  
28 record of what has been said here to your chief, and  
29 I will have a copy too so that I can read it and re-  
30 read it, and so that I will not forget what you have



told me these past two days.

I want you to know that all of the people who came with me to Wrigley have enjoyed their stay here very much, and I want to thank all of you on behalf of all of those who came with me, and on my own behalf, for allowing us to visit you and for all of us it has been a pleasant visit in your pleasant village.

Well, ladies and gentlemen, before I close the hearing I should say that the gentlemen who spoke to you, chief, just before you concluded your remarks, said that he understood I was with the government. I think you should know that I am not with the Government of Canada. I am a judge and I am quite independent of the Government of Canada. They don't tell me what to do and I don't tell them what to do; but they have asked me to come here to find out how you feel about the pipeline and after I have visited all the people in the Mackenzie Valley I will write a report to the government and make recommendations to the government about the pipeline.

I don't know whether I've made my relationship to the government clear, but I think I should say that, and I would be happy, with you, chief, to visit some of the homes tonight, if the people would wish me to do that so that I can see how the people are living.

So we will adjourn the Inquiry tonight, and the Inquiry will reconvene in Jean Marie River tomorrow sometime. Mussi.

347  
M835  
Community 28

AUTHOR

Mackenzie Valley pipeline inquiry:  
Community 28 10, 11 Sept, 1975  
Wrigley, N.W.T.

DATE DUE

BORROWER'S NAME

347  
M835  
Community 28







CA1  
Z 1  
-74M211

Government  
Publications

# MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF APPLICATIONS BY EACH OF  
(a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A  
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS  
CROWN LANDS WITHIN THE YUKON TERRITORY AND  
THE NORTHWEST TERRITORIES; and  
(b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY  
THAT MIGHT BE GRANTED ACROSS CROWN LANDS  
WITHIN THE NORTHWEST TERRITORIES,  
FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC  
IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION  
AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED  
PIPELINES

(Before the Honourable Mr. Justice Berger, Commissioner)

Jean Marie River  
September 12, 1975

---

PROCEEDINGS AT COMMUNITY HEARINGS

---

Volume 29

347  
M835  
Community 29

CANADIAN ARCTIC  
GAS SYSTEM LTD.  
NOV 21 1975  
LIBRARY



APPEARANCES

PROF. MICHAEL JACKSON

for Mackenzie Valley  
Pipeline Inquiry;

MR. DARRYL CARTER

for Canadian Arctic Gas  
Pipeline Limited;

MR. A. WORKMAN

MR. JOHN ELLWOOD

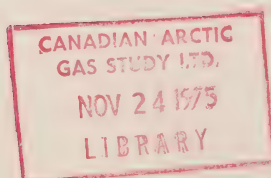
for Foothills Pipe Line  
Ltd.;

MR. R. RUTHERFORD

MR. RUSSELL ANTHONY

for Canadian Arctic  
Resources Committee

347  
M835  
Community 29





VOLUME 30I N D E XPage

## WITNESSES:

		2849, 2855
	Louis NORWEGIAN	2859, 2870
	Gabe SANGUEZ	2854, 2858
		2863
	Dick DIKAITIS	2861
	Batiste KAZON	2863
	Bill LAFFERTY	2871, 2882
	Chief Jim ANTOINE	2880

## EXHIBITS:

	C-217 Beaver pelt	2869
	C-218 Submission by Bill Lafferty	2879



L. Norwegian

Jean Marie River, N.W.T.

September 12, 1975.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Ladies and gentlemen, I will call our hearing to order this afternoon. I am Judge Berger, and I want to say a few things to start with. Before I do, we will ask the secretary to swear in Mr. Kazon as an interpreter. Would you swear in Mr. Norwegian too?

BATISTE KAZON: sworn as interpreter

LOUIS NORWEGIAN, sworn:

THE COMMISSIONER: I am here to find out what you think about the idea of building a pipeline to bring gas from the Arctic up the Mackenzie Valley to Southern Canada and the United States. I should tell you that we have been told that it is not just one gas pipeline that the oil and gas industry want to build, they have said that they would likely want to build a second gas pipeline within five years after the first has been completed, and they have said that after that they would want to build an oil pipeline as well. I want you to understand, I know it isn't easy, what is being proposed here over the long term.

Can you manage that or do you want me to break it down?

Now, I don't want to conduct this Inquiry in Ottawa or in Yellowknife only; I said that I would visit each community in the Mackenzie Valley, the Mackenzie Delta and the Northern Yukon to





## L. Norwegian

1 see what the people think, so that's why I am here in  
2 Jean Marie River today. You live here, this is your  
3 home, it is your own future that we are concerned with,  
4 so I want to know what you have to say about this, and  
5 you are entitled to say what you think and say what you  
6 believe, and I hope those of you who wish to will  
7 do so today.

8 We have some visitors here.  
9 These ladies here on my left with this mask, are just  
10 recording on tape everything that is said so that we  
11 will have a record, a printed record, a book that  
12 will have in it everything that is said here today, and  
13 that means that I can read it again so I won't forget  
14 what you tell me, and we will send a copy of that book  
15 back here to Mr. Norwegian, so that anyone here who  
16 wants to look at it will be able to do so.

17 The C.B.C. Broadcasting team  
18 is with us too, who broadcast each day on the Northern  
19 Service in English, Slavey, Loucheux, Dogrib, Chipewyan,  
20 and the Eskimo dialects of the Eastern and Western Arctic.  
21 We have representatives of the press from Southern Canada  
22 here who will be going back to tell people in the south  
23 about your community and about the things that you say.

24 I have invited people from the  
25 pipeline companies so that they can listen to you and  
26 pay attention to what you have to say, and so that if  
27 you want to ask them any questions you can go ahead and  
28 ask them today and we will get them to answer your  
29 questions.

3 You just go ahead and tell me



## L. Norwegian

1 what you want to say. I'm going to listen to you and  
2 then after I have heard the people throughout the valley  
3 I will make my report and recommendations to the Govern-  
4 ment of Canada and then they will have to decide whether  
5 they want a pipeline, and if they do, they will have to  
6 decide when they want it built, and who they want to  
7 build it.

8 Mr. Norwegian, if you would  
9 like to begin, that would be fine with me.

10 LOUIS NORWEGIAN, resumed:

11 THE INTERPRETER: He is saying  
12 this is our country. When we said this country belongs  
13 to us, this is our country. When we talk of our country  
14 we think of our future generation, it's not only today.  
15 What may happen in our generation is that's what we  
16 fear. This is why we talk about our country. When we  
17 talk about country we talk about generations to come.

18 He says a long time ago we talk  
19 about our country because 200 years ago there was no  
20 white people around, there was no treaty signed, things  
21 like that, and he says we were just simple Indians of  
22 this country-at a time when there was no white people.  
23 This is go to show this country, this is why we call it  
24 the country belong to the Indians.

25 The way we see our country's  
26 development, disturbs the country quite a bit, say even  
27 the Mackenzie River not very good to drink any more.  
28 So we don't even have the water to drink besides the  
29 Mackenzie River, this is where we drink for our liveli-  
hood, this is why we're talking about this country and  
the fear is the pipeline coming through.



## L. Norwegian

1 All the rivers are going into  
2 Mackenzie River, the pipeline is going to go through  
3 those creeks, the rivers, and that's where our drinking  
4 water coming from. So we quite afraid that something  
5 might happen.

6 A seismic line cut through, it  
7 disturb the country quite a bit. Ever since they did  
8 this, everything seems to be decreasing all the time  
9 as far as the animal concerned what we live on. So it  
10 goes to show that a pipeline might damage the country  
11 and spoil their way of life, I'm sure it's going to  
12 disturb, that's why he's scared.

13 He said we Indians don't have  
14 money to live on since not long ago we have to live  
15 out of the bush.

16 THE COMMISSIONER: I didn't  
17 hear. Could you repeat that again, Mr. Kazon?

18 THE INTERPRETER: We Indians  
19 we don't have any money to live by till not long  
20 ago. We live out of the bush and that's all we depend  
21 on. That's why we say we're afraid that our way of  
22 life might be disturbed with the pipeline developments.  
23 He has wondered very much about it ever since the seismic line  
24 disturb the country all the animals since have decreased.

25 THE COMMISSIONER: I don't know  
26 what's wrong with me but I didn't hear that either.  
27 Go ahead and light your cigarette and then carry on.

28 THE INTERPRETER: It seems to him  
29 since the seismic line disturb the country, the animals  
30 are decreasing. So he's wondering if these animals don't





## L. Norwegian

1 come back. Some people getting something out of the  
 2 country when the country development and things like this  
 3 but ourself, if the development is going on in our  
 4 country, so far we never getting a darn thing out of  
 5 it, till up to now.

6 He said we Indians, we live out  
 7 of the bush, that's the only way of life we have now.  
 8 Till up to now suppose we don't -- all this decrease and when  
 9 there's nothing more, the animals out of the bush and  
 10 what we going to live on?

11 He said it is only the animal, that every way  
 12 you could make money out of the country, for instance  
 13 timber is destroying by here, there's no way that they  
 14 could make money out of sawmills or timbers. All that  
 15 is destroying, too, taken away, I will say.

16 He says since three years ago we  
 17 start talking about our country because the way things  
 18 are going we're not getting nothing out of the country,  
 19 no matter what the white people do. We don't try to  
 20 bug the white people when they do any developments  
 21 or do their business on the country, but since long  
 22 ago we kind of fed up so we started get up and try to  
 23 say this is our country, we try to get something out of  
 24 it.

25 We start talking about our  
 26 country because we realize we getting nothing out of  
 27 the country, no matter it is our country but we getting  
 28 nothing out of it. At least we get 50¢ or something  
 29 like this out of our country, it be all right but so far as he knows  
 not a darn thing out of developments. So that is why we try to get more



L. Norwegian  
G. Sanguéz

1 we talk about the country it might be better because  
2 they know this country belong to the natives.

3 He says that's all he has to  
4 say for now. Let the other people talk.

5 THE COMMISSIONER: Thank you  
6 very much, Mr Norwegian.

7 (WITNESS ASIDE)

8 GABE SANGUEZ, sworn:

9 THE INTERPRETER: He trying to  
10 say something.

11 THE COMMISSIONER: The witness'  
12 name first?

13 THE INTERPRETER: Gabe  
14 Sanquez, he try to tell you a few story about way back history.  
15 why he says he belonging to this place, because he  
16 said they were raised by the moose back long ago, when  
17 he wear diapers, that's a long time ago. He said his  
18 parents didn't have too much like today. He said they  
19 track a moose in the wintertime no matter how cold it is. You have  
20 to have strong wind to kill a moose but if there's  
21 no wind they sit till they hear the moose, track the  
22 moose down in the wintertime. He says there's one moose  
23 track, sometimes there's no moose, that's what they do,  
24 that's the kind of a life tied them to this place. When  
25 the parents find a place to stay, they are going to stay.

26 THE COMMISSIONER: What was that?

27 THE INTERPRETER: The time he's  
28 talking about, it isn't a cabin or nothing, it's just  
29 something like the trees are split in half and make some



G. Sanguenz  
L. Norwegian

1 light teepees, and open fire in the centre. This is the  
2 way they were brought up, he remember that. He talk  
3 about the way they were brought up, whenever they kill  
4 a moose they don't have to cook it very hard, just half  
5 a roll like this--this is the nourishment of the Indians.  
6 They might change. If this kind of a thing change, it  
7 would surely affect their life. That's the way they want to  
8 live, no matter what happen. No matter what happen  
9 the old people they just live out of the bush and when-  
10 ever they buy any flour, bread, things like that, that's  
11 only for school kids. The way of life, it was never  
12 changed, they live out in the bush the way it is,  
13 that's the way entirely.

14 He's wondering this, quite a few  
15 of the Indians along the Mackenzie River don't want the  
16 pipeline to go ahead because this is the trouble, they  
17 live out in the bush and if anything happen to the  
18 pipeline, it leaks or anything like that, might damage  
19 the environmental really bad, that's what he's afraid  
20 of.

21 Let some other people talk,  
22 that's about it.

23 THE COMMISSIONER: Thank you  
24 very much, Mr. Sanguenz.

25 (WITNESS ASIDE)

26  
27 LOUIS NORWEGIAN, resumed:

28 THE WITNESS: I just wanted to  
29 say if a person kill one moose, he shares and shares  
alike and everybody have some amount, no matter how big



## L. Norwegian

1 the people around here. This is still carried out.  
2 If they kill one moose, everybody get a share of it.  
3 He says some people might change when they kill a moose  
4 and just keep it for themselves, but he say we still  
5 doing the same thing here, Jean Marie River we still  
6 doing the same thing. We kill one moose, everybody else  
7 get a little piece out of it.

8 Even if we plant potatoes, even  
9 if we don't have much potatoes everybody gets a share  
10 out of the garden as much as anybody else and if they  
11 go to fish, a few of them go to the lake and get some fish, everybody  
12 gets the same amount of fish. That's just the way we  
13 live here, at Jean Marie.

14 Some people might get away from  
15 the old ways, but he says we still hold to our old ways  
16 of how our parents brought us up and that's the way we  
17 carry out here.

18 He expect to say whatever you  
19 want to say, and the judge and the other people might  
20 talk too.

21 THE COMMISSIONER: Well, what  
22 you people have to say is just as important to me as  
23 what the people in Simpson or Wrigley say, and just as  
24 important as what the experts in Yellowknife have to  
25 say; so if anyone wants to say anything, just feel free  
26 to go ahead and say it; or what anyone in Ottawa has  
27 to say, I might add.

28 THE INTERPRETER: He said he's  
29 been talking to the government in the past but it seems  
30 to take too much out of the government when no matter





## L. Norwegian

what you say to the government they don't do anything for the people so I feel there's no sense in talking in a meeting like this any more because he went to Yellowknife springtime that he wants highway, a road connect to the highway to Jean Marie River in case of the sawmill, in case of accident and things like that, the Territorial Government, whoever he was, and so far he never had anything out of it.

The road he's talking about has been carried on about five years now and everybody thinks there should be a highway connect, I don't know where, I don't know why they don't do it.

THE COMMISSIONER: You mean an access road from Jean Marie to the Mackenzie Highway?

THE INTERPRETER: Yes.

THE COMMISSIONER: So you can bring supplies in and take your lumber from the sawmill out to where it's to be sold, is that it?

THE INTERPRETER: Yes, that's right. It's not only the lumber, they got a little store here and try to get some supplies for the kids in wintertime, if they get it from Simpson it costs more than everything costs when sold right here. If we have road they might be able to get it from outside or something like that just direct to here instead of going to Simpson, and that would be another way to help us, and that's what he said.

If the government had a winter road over to Jean Marie, they thought some day we might get highway, that's what he said, but in the springtime



L. Norwegian  
G. Sanguéz

I went over there to see if they going to make highway or not. They are talking they haven't got the money to build highway.

THE COMMISSIONER: How far is it from here to the Mackenzie Highway?

THE INTERPRETER: 17 miles. That's not very far, 17 miles, no money for 17 miles.

(WITNESS ASIDE)

GABE SANGUEZ, resumed:

THE INTERPRETER: If they made a winter road they could have even made a shorter cut, a straight cut would have been all right but he said they went a hell of a long bend, it's quite a long ways to get to the highway in the wintertime.

The way the winter roads are made is about 80 miles, 82 miles so far it is, straight cut it. 17 miles is 80 miles, how come? Straight cut is about 30 or around 30 miles, and around the winter road they made is about 80 miles. If straight cut it would have been about 30 miles.

THE COMMISSIONER: You mean that's the winter road to Simpson?

THE INTERPRETER: Winter road is 80 miles, around 82 miles.

THE COMMISSIONER: To Simpson?

THE INTERPRETER: Yes. No, not to Simpson to the highway.

THE COMMISSIONER: To the highway?



G. Sanguéz  
L. Norwegian

THE INTERPRETER: To Simpson.

THE COMMISSIONER: Well, I can't make any recommendations to the government about an access road to the Mackenzie Highway, but I am interested, nevertheless, in what you have had to say. I'm principally concerned, though, with the proposed pipeline and energy corridor.

THE INTERPRETER: He's saying that nowadays the older people are very careful about some young people are not very careful in case of the pipeline for the fun of it they could blow the damn thing up. There's a lot of forest fires beside that too and they are not quite sure if the pipeline is going to be safe if it comes through. So whatever happens is going to be -- might be just poison, the gas might be just poison for the animals and for the trees, for the plantation of the country.

The pipeline is going to go about four feet under the ground at the bottom of the river, but sometime the ice jam and do a lot of damage on the Liard and on the river. So no matter which way you put it, he's just afraid that the damn thing might break.

(WITNESS ASIDE)

LOUIS NORWEGIAN, resumed:

THE INTERPRETER: He's saying that long ago we didn't have to depend on the beavers in the summertime, but there was a zone divided by the Wildlife Department which they don't want, and the beaver was closed for two years. So didn't have nothing





## L. Norwegian

to depend on, so they went and talked to the governments  
and the government said no matter what happened, don't  
break it up by anybody else, you have been working  
together and stay in one settlement and do your best to man-  
age with the sawmill, so got them a little sawmill.

I didn't know nothing about the sawmill, how to operate  
the sawmill, but the government people's sawmill, and  
some people get anything from the government, they just  
abuse it and just let the damn thing rust. We didn't  
want that to happen so we tried to manage operation of  
the sawmill and didn't make a success of it up to now.

He said they have the sawmill  
here and they're doing all right, but they took it away  
to the Fort Simpson Island, they just about took the  
sawmill away from here and finally they got the sawmill  
back. Sawmill is just ready to go now, if the job demands  
lumber it's ready to go.

There's so much they could  
depend on, but the sawmill, this is why he talk about  
sawmill so much because they depend on the sawmill  
alone quite a bit; but the forestry told them, not  
to cut any timber on the other side of Jean Marie  
River where the timbers very handy close, but he told  
them not to cut any so they are cutting the timber on  
the other side. This side is where they're cutting. I don't know how  
far it is, but it's pretty hard for them to get, but  
if there's a demand for lumber the sawmill is ready to  
go. They go to show this one problem that we've  
been talking about for so many years and don't seem to  
solve it. He says it goes to show how big a problem



L. Norwegian  
D. Dikaitis

1 the pipeline coming through, so that is all he has to  
2 say for now.

3 THE COMMISSIONER: Thank you,  
4 Mr. Norwegian.

5 (WITNESS ASIDE)

6 MR. DIKAITIS: May I say a few  
7 words?

8 THE COMMISSIONER: Yes, by all  
9 means. Would you give us your name just to start?

10

11

DICK DIKAITIS, sworn:

12

THE WITNESS: I am Dick Dikaitis.

13

14

15

16

17

18

19

20

21

22

I'm the teacher here and this is my third year, and  
the reason why I wish to say a few words is because  
sometimes someone from the outside can have a clearer  
picture of the spirit of a community than someone  
living within. People who live in a community take for  
granted the nature of their environment, their way of  
life. As a man who has come from a big city, Montreal,  
I think I can express myself as an outsider who under-  
stands quite well the way of life, the simple way of  
life of Jean Marie River.

23

24

25

26

27

28

29

30

I am convinced that if and when  
I do leave, I will have learned much more than I could  
have ever taught in this community. What Gabe and Louis  
have said is a true reflection of the way of life of  
Jean Marie River, as far as I can see. There is beauty  
in the way they live; there is serenity, and there is  
an unquestionable co-existence between the natives and  
the white man. This cannot be denied because they have



D. Dikaitis

1 treated me only with fairness and kindness since my  
2 arrival here. They have shared their moose with me.  
They have shared their ideas.

4 Little examples are sometimes  
5 very meaningful, and once having killed a moose, I  
6 accompanied them to dress it, and it is not simply a  
7 matter of butchering. I think it is a spiritual thing, a  
8 ritual, an expression of a way of life. To them a downed  
9 moose is as rewarding, I think, as a white man winning  
10 the super lottery or an Irish Sweepstake. There is a  
11 thrill, there is an enjoyment, there is a zest for  
12 life, there is a feeling that cannot be, I think, inter-  
13 preted by a white man unless he sees and witnesses this  
14 experience. If the pipeline means the destruction  
15 of that beautiful way of life, then it is a desecration to a  
16 culture. The pipeline, in my own opinion, is inevitable  
17 because of southern demands. But I think what the  
18 people here have said should indicate to the big wheels  
19 behind the pipeline project, that you cannot, nor must  
20 you interfere with the way of life which is slowly dying,  
21 being churned under the wheels of the industrial machinery.

22 I am not against industry but  
23 I am more against destruction of a unique way of life,  
24 an aboriginal way of life which we may never see again  
25 in Canada. I am behind these people 101%. Thank you.

26 THE COMMISSIONER: Thank you, Mr.  
27 Dikaitis. Can you summarize that, Mr. Kazon?

28 (WITNESS ASIDE)

29 THE COMMISSIONER: I interpret that  
interpret the right way but I tell them the meaning of it.



G. Sanguiez  
B. Kazón

GABE SANGLEZ, resumed:

THE INTERPRETER: When we talking about the moose, he said it isn't just the meat alone but the hide to make clothing out of -- moccasins and mittens for the cold winter. They could stand the winter with the moose hide. This is part of the clothing; the food is very important when we're talking about the moose.

He says to remember when we're talking about the animals of the country we make clothing out of it. He remember he used to have rabbitskin clothing -- a jacket and the pants, and a rabbitskin blanket is the warmest blanket you could find, no matter the costliest eiderdown cannot beat it. He said the best for the winter are rabbitskin blankets, that's what he said.

A VOICE: So there's no rabbits, what are you going to do?

(WITNESS ASIDE)

BATISTE KAZON, sworn:

THE WITNESS: I'm going to say a few, judge, if you don't mind, I try to say a few -- it's a kind of complicated thing to talk about the gas pipeline, the land settlement first and then the gas pipeline goes.

What we feel you did in the past, a hundred years ago you drive the Indians into the reserve because they in the way, and they suffer 100 years till now. In the meantime, why, because they didn't have nothing to depend





1 on. This is entirely what may happen because we are not  
2 trying to get in the way. What we try to see fair, by  
3 the government of country, by the government of the coun-  
4 try and the government of the Indian nation should realize  
5 by now that the Indians are people. They shouldn't kick  
6 the Indians around any more. They try to educate us,  
7 to try to compete with the white people, and what we are striving for  
8 if the government won't listen to us, what we want, then what's  
9 the use for us Indians to be living? We want this  
10 country as much as the way we want this country to be.  
11 Developments mean a lot of money. Big city here and  
12 there, push buttons. Not everybody feel that way about  
13 it. Some people want to make more money out of country.  
14 Some people want to leave the country the way it is,  
15 but this country won't leave the way it is. If it is a  
16 fair land settlement then we might get something.

17 What these development people  
18 are doing, how do they make their money? I think we  
19 see how they get away with the money; but if you don't  
20 look upon it this way, they started the way it is,  
21 I'm quite sure a few boys might work on the pipeline.  
22 At the end of the pipeline, where are they going to be?  
23 The Indians aren't going to get anything out of it.

24 This is why the land settlement  
25 go first. If the land settlement, the government here  
26 gives what the Indian asks for from there on, they will  
27 be a lot better. There would be less problems if the  
28 Indians get on their feet. If the Indian get independ-  
29 ence there'd be less problems. Let's work together and  
30 try to make this country good to live in. But if the



B. Kazon

way the pipeline go ahead rush, of course this is the only country left undeveloped. How much minerals? How much oil in there? How much gas in there?

The way we are, we're struggling for a fair land settlement. This is why we might get something out of it. That's the only way because we never give the country away. We never make any peace treaty that this country given to the Crown and in return we live for \$5. a year. We never have said that. That was a peace treaty. You people who come in to develop the country the way you want for the time being, and that's what you've been doing till up to now. The people of the country are starting to talk about it, even this seismic line, it hurt the way of life quite a bit. So if the government give us a hand, how many billions they going to spend on the gas pipeline? I know the government politicians, politicals, votes at the next election, that's what they go by, and there's a pressure on the governments by the oil companies, and by the big business people. It's good, they want development, it's good.

But what these people that live in the country, a big development comes and make big money, then out they go, they don't spend nothing, while we miserable people, we still live in country. So give us a slice of our money. Give us some kind of contract if the pipeline could come ahead, give us some of the contract to join in with development. That's all we could ask for.

Then you take the way of life



B. Kazon

away at the same time, at least if that reasonable contract is big enough for everybody else, some people get a job out of it. At least you are trying to replace even a fair land settlement, replace something that you take out of the country. But if not, the wealth of the country -- they talk about the gas, the oil is going to go the same way too, and all the wealth drain out of the country, the country will be empty here, nothing in its place.

This is where our way of life is shot to hell. Sorry to say that. This is what the people are afraid of. It's just the animals might be bad, especially the delta is sensitive about it, there's so many little lakes here and there, the pipeline goes ahead and if anything happen to lakes the rats will die. That's one big problem they're going to have. Fish, they live on the fish.

I was on the Mackenzie River. But give us a fair land settlement, even any time we might come up with something better to set ourselves for the big developments. You know, this is the only country that is undeveloped and everybody hungry to get it. There's a shortage of oil and gas all over. Suppose you drain the whole thing and then come the war broke out, what's going to happen then? Maybe uranium will be gone by that time, all the gas and oil. What happen to Germany in the last war? That might just happen. Why don't the Canadian Government just keep sitting on the lid of this well? Some day the nation get something better out of it.





At the same time we Indians  
I wish the government  
the pipeline is going to go  
might just have to go ahead  
to a handful of Indians. They  
, half a million voters, even  
what the government go by.  
e, they get elected again just

... a good man, they chose you for this...  
... thing. One thing I wouldn't  
... to make these kind of decisions.

The same thing if we have  
ring the economy to the northern  
t of it? Not a darn thing.  
t to get a little supplies for  
get the highway in here. The  
experienced people work on the  
going to say this thing, if the  
ahead we want to be involved  
and axe, but by contract if the  
the government could wait for



B. Kazon

a suitable land settlement; but if the land settlement again, the government is going to tie it up with the Indians. Oh, the Indians don't need that kind of a thing. Oh, the Indians -- something like this might happen.

So we like to suggest for these people who want to be involved with this development from now on if we can become part of it. Instead of talking about a single sawmill, the government is going to give it to them, let them go ahead with it. They had to get somebody from outside to do the job for them, and that person gets a hell of a big money. If the Indians start something, it's always doing some damn thing. This kind of a thing is too much.

We do things for ourselves. If we fail, that's the way -- we went that far. If we fail, we keep on trying until we get it just right, like he said, the sawmill is no good, there was no expense, the people went ahead and start sawmill anyway start operating like they have to do it.

So that's all I have to say, let other people talk.

THE COMMISSIONER: Thank you, Mr. Kazon.

(WITNESS ASIDE)

CHIEF ANTOINE: I have an exhibit here I'd like to enter. It's a beaver hide that I got from Roy Mousse who was travelling up his trapline right across the Grand River from the airport at Simpson, right close to Simpson there. Last winter



J. Antoine  
B. Kazon

1 a group of surveyors or something like that went on our  
2 land and camped by a creek in the wintertime. This spring  
3 they went spring hunting and one of the boys, Roy Mousse,  
4 shot this beaver here and if you smell the fur you can  
5 tell it's got oil on it, it's just soaked with oil, plus  
6 the meat had an oily taste to it. We didn't even eat the  
7 meat. I asked him if I could take this fur to present it,  
8 and I forgot to do it in Simpson and I forgot it when I  
9 went to Wrigley, so I'd like to enter it as an exhibit  
10 as an example that even before they put in the pipeline  
11 the advance crews are already doing damage to the  
12 environment and to the animals.

13 THE COMMISSIONER: That will be  
14 marked as an exhibit and become part of the record of  
15 the Inquiry. I should say for the record that I smelled  
16 it and it appears to me to smell of oil. I'm no expert  
17 in these matters, though.

18 (BEAVER PELT MARKED EXHIBIT C-217)

19  
20 BATISTE KAZON, resumed:

21 THE WITNESS: The government  
22 is talking about environmental study, where are the  
23 governments when anything like this happens? They're  
24 not supposed to spill any oil any place, and any  
25 company did that, they're supposed to just seize their  
26 damn licence right there. That's what environmental  
27 study for, I think; but the government is not doing a  
28 damn thing about it. No matter who the company it is,  
29 that's what they should take it. It need only happen  
30 to one company and after that they should be careful.



B. Kazon.  
L. Norwegian

(WITNESS ASIDE)

LOUIS NORWEGIAN, resumed:

THE INTERPRETER: Louis Norwegian

7 is saying that's why we don't want a pipeline, in case the pipeline breaks or anything like that, there would be more than beaver would be damaged. Just one single beaver that smelled the hide and couldn't live any more, get sick, somebody shot him. It might happen that way, more than one, one more beaver. That's why we don't like the pipeline.

MR. KAZON: The Canadian Government should realize what happened at Bennett's Dam in B.C. The poor people didn't get any benefit out of it. They signed the agreements, quite a few farms are flooded, low compensation for that farm. This is another thing the Canadian Government might just go ahead and drain the whole thing out while it's needed, just because the other nation need it.

Now you have all kinds of -

THE COMMISSIONER: You mean the Columbia River Treaty?

MR. KAZON: That's right, that treaty. Canadian Government, if they just go ahead and drain it, they just make a mistake again because in this undeveloped country some day this country is going to be very important to the other nations, that's for sure, international. This country especially Territories. Not only that but at the same time





B. Kazon  
B. Lafferty

1 if they go ahead with the big money in B.C. with the  
2 States because they want gas and oil real bad, and we  
3 the people are going to suffer because we will get  
4 nothing out of it the way things are set up.

5 That's why the Indians are  
6 trying to say, "This is our country, we have to  
7 build a nation or something."

8 Again, we haven't got a  
9 Parliamentary of our own so this is going to be hard to  
10 pass through the Parliament a nation. I'm quite sure  
11 the Indians will be struggling to do their best for the  
12 future.

13 THE COMMISSIONER: O.K., thank  
14 you.

15 (WITNESS ASIDE)

16 THE COMMISSIONER: Yes, Mr.  
17 Lafferty? Mr. Lafferty was sworn at Simpson.

18  
19 BILL LAFFERTY, resumed:

20 THE COMMISSIONER: Did you want  
21 to say something? Go ahead there.

22 THE WITNESS: I had intended to  
23 present this to you, Mr. Berger, at Fort Simpson, but  
24 then I chose to speak as an individual community member  
25 at Fort Simpson, but I felt that I owed at least some  
26 of my remarks and the viewpoints that have been expressed  
27 to me throughout my constituency in the Territorial  
28 Council, and I thought maybe a summarization of those  
29 ideas presented to you may serve some bearing as to the  
30 controversies that we seem to be engaged in.



B. Lafferty

But over the course of the summer I have travelled to as many communities as I possibly could and have in my visits to these communities, I have spoken to as many people as I could, both native and non-native. By "non-native" I mean persons who are not born in the Northwest Territories, by visiting and speaking to people in these communities where I have travelled I can see for myself how the people and the country is changing.

These changes are irreversable whether these changes are good or bad, it is something which reflects on all of us Canadians who have our roots here in the Northwest Territories. I believe, sir, we no longer have any choice but to harness our energy resources. This includes natural gas and fuel potential of the Indian and native peoples to alleviate the impoverished conditions in which many of us find ourselves, and to give new live to many people through a wage economy. Of course it is a well-known fact that the majority of our people in this constituency of the Northwest Territories are wage-earners instead of trappers and hunters. It is also to be recognized that a notable number of native workers do supplement their low income by hunting and fishing. Nevertheless, for most of us we are now in a wage economy.

One of the important issues in today's northern society is land claims by the Indian Brotherhood. I believe this matter should be settled as quickly as possible by the Federal Government since it is a federal matter with the treaty Indians. It is



## B. Lafferty

a very serious matter arising out of a blunder for time by an ill-advised and inexperienced executive of the infant organization founded by the Federal Government. It is the Federal Government's responsibility to settle this matter before we have any more social unrest and economic frustration. It is the contention of many people in my riding that these problems are being perpetuated in self-interest, and it is not for the common good of northern communities along the Mackenzie River.

Considering the physical aspects of the pipeline, it does not take much land to build a right-of-way, and even less once the pipeline is built. These are small compared to land needed to sustain a hunting and a trapping economy. The latter

The latter isn't practical, if not impossible with the rapid growth in native, Metis and Indian populations. IN view of the land claims, based on aboriginal land use, it must be considered by all responsible parties, particularly the representative organizations have not generated any jobs nor businesses to help native people in any community, although it can be said that today there is an established demand for special talents -- the native Metis and Indian communities giving a false sense of well-being.

These demands are few and are of no economic benefit to my constituents which includes treaty Indians. While I am not against the settlement of the Indian land claims, I would like to see this matter settled as soon as possible and for all time. I am concerned with the manner in which the executive





## B. Lafferty

members of the native organizations are going about trying to achieve whatever may be their objectives. They say the conditions in which they found themselves was forced on them, and that the democratic processes of this -- of their lives has been interfered with. Yet the native people live today in a better condition than they did when I was a teenager working on the Mackenzie River.

The Indian people are shy and they wish not to fight with anyone. This is true of all native people in the north, and because of these traits of character many don't protest what is being imposed upon them. They just simply continue what they feel that they must do.

The Association executive demands that a nation and government be formed that is acceptable to native, Metis and Indian people; while they are unwilling to live by our traditional government, they are willing and prepared to impose theirs on us, who are free and independent minority Canadians.

We are an ethnic group and we have been able to sustain a unique way of life deep-rooted in nature and in spiritual truths. I do not wish to see these destroyed by anybody, whether it be white or Indian society. Perhaps we are at fault. Those of us who are native to the land and/or to communities have always been content to accept help in some form -- welfare, medical aid, free schooling and without making an honest effort to make our contribution to maintain these for our children. These children are the future citizens and future of



B. Lafferty

the Canadian north.

I believe it is our responsibility as northerners and Canadians to prepare the way for the economic education of the young for the future. The answer does not lie in subserviants to either Indian or a white man's way of life, but in a compromise between the two. I don't believe that the Associations can solve the problems any more than the government can, but given a chance, individual native men and women can and will lift themselves up by their boot straps to find their way towards integrated life-styles. I refuse to accept the idea that in unity there is power. If this idea expressed is true, why are we separating native, Metis and Indian people by some community members as their oppressors?

There exists in the Mackenzie region ethnic differences. These differences come with non-native people. It is a sensitive relation that leaders think and favor to deal with the Federal Government on the basis of aboriginal title. My position has always been that we should not rush or be pushed into getting the aboriginal title recognized as a bargaining tool. It is much too important for that; and because other experiences have shown us it is not best for the future generations, rather it is said we should be taking some economic control and influence political processes in the north, and be participating in the human and other resource developments.

I see a great human potential in our youth to do just this, and because of that I



## B. Lafferty

1 favor the pipeline which cannot do any more harm than  
2 what has already happened by the people allowing govern-  
3 ment and outside industry to control their economy, and  
4 this has even happened back in hunting and trading. All  
5 the fur that the Indians were forced to trap, they in  
6 turn exported the fur and all they got for it was a  
7 sack of flour and probably a box of shells and a promise  
8 of shells to come but they never got it yet.

9                   It must be said as well not  
10 all that happened was bad. There are many people who  
11 benefitted, even if it was only wages. They have found a  
12 better life style from which many cannot or will not go  
13 back. These are some of my own personal viewpoints  
14 on the idea of human development, resource development,  
15 and many people have expressed to me their need to  
16 participate in the developing economy in the north.  
17 We do know and I sympathize with the Indian people  
18 who are traditionally living by hunting and trapping,  
19 but these are so few that it makes me cry to hear them  
20 talk about a way of life that is dying out, and that  
21 is inevitable, even in this small little community of  
22 Jean Marie River. I don't live here but it is part of  
23 my constituency; I could see about 30 children in  
24 comparing to about 20 adults. It's just a matter of  
25 another 20 years and there would be three times that  
26 amount of people living here.

27                   Then there's the matter of  
28 the elders here trying to build a sawmill for the last  
29 20 years and which they are unable to get the materials  
30 that they saw out to market because of no road. There



## B. Lafferty

are many things they demand and this means once the roads are open there will be tourist attractions here and so on, and that means people. So here we have two viewpoints: (1) anti-pipeline which is laying out far from any road or from any waters, which will not be utilized other than for transporting gas, and we have the demand for a transportation system which includes roads.

I'm more afraid of a road than I am of a pipeline; and the spin-off effect even here in this community and the communities along the Mackenzie River, perhaps there is going to be the destruction of a way of life gradually but it is something that the people also demand.

I wish not to go too far into anything in that line other than outlining to you my thoughts, but I do know from many years of experience with the Indian people and the other native people -- that includes a long-time resident white man in the north and those white people who are born here, seemingly these people have never benefited from any of the explorations that have taken place in the north, particularly the treaty Indian people whose trap-lines have been damaged extensively, and these things concern me, and I am troubled by these practices.

However, the overall population is in demand of trade materials which will allow them greater autonomy in determining which kind of economic future can best provide the needs -- the need of food, shelter and clothing. I am quite certain, speaking as a representative of my office as Territorial Council





D. Lafferty

1 I am quite certain that the animals that we do have  
2 left in the country with a rapidly increasing population  
3 will not provide the food or the clothing that we need.

4 In view of these very facts,  
5 I think and I do recommend that you suggest to the  
6 Federal Government that they settle this matter as soon  
7 as possible once and for all. I personally  
8 here in this constituency recommend that maybe some kind  
9 of royalties can be negotiated for the people in the  
10 Northwest Territories here on our non-renewable resources  
11 and also perhaps along with this they could think up  
12 some kind of terms to build a Heritage fund, trust fund which can  
13 benefit the treaty Indian people who have a deep root  
14 in this country. Of course this trust fund should  
15 include all northern people.

16 If native people must have  
17 special privileges, then I believe that this is a  
18 federal matter since it is Southern Canada who, more than  
19 any other person in the north, that need the energy  
20 resources that we have in the Northwest Territories.  
21 I think that we should be getting some sort of assured  
22 future from our natural resource drain here in the  
23 Northwest Territories.

24 I think the rest of the stories  
25 that you probably have heard in Fort Simpson will have  
26 spoken specifically in detail as to related matters as  
27 to the draining of our natural resources to the south.  
28 I think that we should be compensated for it by the  
29 Federal Government assuring us at least a trust fund for  
30 our native people who are the losers in the long run.



B. Lafferty  
L. Norwegian

Thank you very much, sir.

THE COMMISSIONER: Thank you, Mr. Lafferty. I wonder if you 'd let us have your written statement so that we can keep it and have it marked as an exhibit? Thank you.

(SUBMISSION BY BILL LAFFERTY MARKED EXHIBIT C-218)

(WITNESS ASIDE)

THE COMMISSIONER: Does anyone else wish to speak? Well, I'll wait a little while longer and see if anyone else wishes to speak. I know it's something that maybe on your minds but you may not be anxious to come forward. I'm not in a hurry to go anywhere but --

LOUIS NORWEGIAN resumed:

THE INTERPRETER: Louis Norwegian said he is going to say a few words about how the treaty been taken in Fort Simpson.

His grandfather Norwegian was one of those present when the treaty was taken. The Commissioner promise 5 dollars a year and wants to find out why they have to take \$5. a year. He told them the white man would never give \$5. a year for nothing, must be something behind the \$5. a year.

The Commissioner made the chief a promise, the old Norwegian, that if you take the treaty you going to get a big barge full of grub stake or whatever equipment for a year to give to his people. He said in three days they'd have a meeting with his grandfather, his grandfather was saying he didn't want to take the treaty but they promised him a lot, they tell him, "If you live out of town 150 miles in the bush or



L. Norwegian  
Chief J. Antoine

1 wherever you want, even if you want a big heavy cook  
2 stove, even if white man have to pack it, he bring it  
3 over to your shack, and this is why you should take  
4 the treaty. The white people will be of service to you."

5 He took the treaty, even if  
6 you live 50 miles away, 150 miles away out in the bush,  
7 they help the old people who are hard up, it doesn't  
8 matter how many people you have, even if white man have  
9 to pack the grub to supply these people, that's what  
10 we do if you took the treaty.

11 They talking back and forth  
12 for three days, three good days, Louis himself was  
13 there, but as far as he knows, his grandfather mentioned  
14 too that they never mentioned the land of the country.  
15 So the old grandfather, he didn't want to take the  
16 treaty because for no reason at all, so he was a kind  
17 of spokesman so they took off and they said, "Well you  
18 just go home now and you take the treaty."

19 So they went back and one of  
20 the old men left behind presently take the treaty, old  
21 man was pretty greedy, I guess, so he took \$5.00 a year,  
22 that's what happened.

23 It just goes to show how the  
24 government was treating the Indians in the past up to  
25 now, so they don't trust the government.

26 (WITNESS ASIDE)

27  
28  
29 CHIEF JAMES ANTOINE, resumed:

30 THE WITNESS: May I say  
something? This concerns Bill Lafferty's statement.





Chief J. Antoine

I didn't want to debate or anything in front of you but as the chief of Simpson as well as Jean Marie, I disagree with a lot of things he said.

As you may recall the beginning of his statement on Tuesday he said that the Indian custom if the man or person is regarded by the rest of the people as not very favorable, he's ousted, not physically but other ways where he knows -- the person who's ousted knows that he's no longer acceptable to the people.

Later on in this same statement he said that, "The people don't talk to me any more. They don't say anything to me any more."

In my mind I still think that a lot of culture, a lot of reasoning of the people is instilled in a lot of us Indian people, even though myself, I've gone to -- I learned by the paper white man's way and laws; but I also know a lot of my ways also. I was born and grew up in Rabbitskin. So in this way my grandparents and my people taught me a lot of things, and this is still -- I've still got it.

But in the confusion maybe Bill Lafferty forgot that the custom of the society of the Dene is still in existence in this way. He spoke to you that he's no longer accepted by his people, and if he say that he spoke for his constituency, I disagree with him. I don't think he's no longer acceptable to his constituents and if he really wants to help the people and if he really wants to find out if he represents



Chief J. Antoine  
B. Lafferty

1 the people, I suggest that he resign and ask for a bi-  
2 election and he run again against somebody else and to  
3 see who really represents this community -- his  
4 constituency.

5 Like I said when I first started  
6 speaking now that I didn't want to debate, but the way  
7 I see this, I've travelled in this region as Regional vice-  
8 president of the Brotherhood and also on different  
9 meeting trips and talk to a lot of people. The feeling  
10 I got is that he's no longer acceptable because I haven't  
11 seen him done anything yet in this constituency, and the  
12 people in this constituency need a lot of help from the  
13 Territorial Council if it's effective at all.

14 I'm sorry I have to say this  
15 but I just had to. That's all I've got to say. Than  
16 you.

17 (WITNESS ASIDE)

18 THE COMMISSIONER: Anybody else  
19 wish to say anything?

20 MR. LAFFERTY: Yes, Mr. Berger,  
21 I would like to make a reply to that.

22 THE COMMISSIONER: I'm going to  
23 allow you to, Mr. Lafferty, and then we'll see if the  
24 people here in Jean Marie wish to discuss the thing I  
25 came here to discuss; but I understand that these meet-  
26 ings sometimes go a little beyond what I expected, and  
27 I want to be fair to everybody. So go ahead.

28  
29 BILL LAFFERTY, resumed:

THE WITNESS: Well, I think



B. Lafferty

1 just wanted to make a remark that I know the native  
 2 life here is varied across the country, and in the  
 3 discussions with the native world everything has a re-  
 4 lationship in trust and in common with each other,  
 5 intertwined; not like white people, white people think  
 6 in terms of specifics.

7 On the other hand, not being  
 8 a representative person the other day I made a statement  
 9 that there are a few individuals who resent those, which  
 10 is the case in politics, and as I indicated again in  
 11 a speech which is not quoted but I definitely said and  
 12 it's on record, that I was speaking as an individual and  
 13 there are certain elements in northern society which  
 14 choose not to use my office and that I could not be an  
 15 ethnic representative. Simply I am a representative  
 16 of all people living in this constituency, and it's  
 17 just about half in half, if not here, Metis and white  
 18 majority. It is difficult for me to take sides with  
 19 Indian people or the Metis people or the white people,  
 20 which I will not do. I've said this publicly. I was  
 21 elected on those basis, I will remain in the middle  
 22 and I will give individual people who ask and seek  
 23 help as much support as I can.

24 But for me to support the  
 25 Chambers of Commerce, for instance, I will not do that.  
 26 I will not support the white community members in Fort  
 27 Simpson; for that matter I will not support the Indian  
 28 community members of Fort Simpson. I will represent  
 29 them as a total people and as a total community, and  
 30 I've said that and it's on the record, sir.



B. Lafferty

1 Thank you.

2 THE COMMISSIONER: Thank you.

3 (WITNESS ASIDE)

4 THE COMMISSIONER: I think that  
5 we've had a useful afternoon and I'll ask you, since  
6 I'm going to close the meeting, to interpret what I'm  
7 saying, Mr. Kazon.

8 I want to thank you, Mr.  
9 Norwegian, as the sub-chief for Jean Marie River, and  
10 Mr. Sanguetz and Mr. Dikaitis, Mr. Kazon, Chief Antoine,  
11 and representative Lafferty for the contribution you  
12 have made this afternoon.

13 I'm anxious to hear from each  
14 one of you, and what each of you say helps me to under-  
15 stand what the likely impact would be if a pipeline  
16 and an energy corridor were developed up the Mackenzie  
17 Valley. I do want you to understand that I am appre-  
18 ciative to each one of you for what you've said today.

19 Would you translate that for  
20 me, Mr. Kazon?

21 Thank you for allowing us to  
22 visit you this afternoon, and for coming to the hearing.  
23 We will adjourn the Inquiry until it reconvenes in  
24 Yellowknife on Monday, September 15th at 1 P.M.

25 (PROCEEDINGS ADJOURNED TO OCTOBER 6, 1975)

26

27

28

29

30



347

M835

Community 29

AUTHOR

Mackenzie Valley pipeline inquiry:

Community 29 12 September 1975

V

Jean-Marie River, N.W.T.

DATE DUE

BORROWER'S NAME

347

M835

Community 29













3 1761 11468702 3

